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CATHEDRAL ANTIQUITIES.

HISTORICAL AND DESCRIPTIVE ACCOUNTS,

WITH

311 ILLUSTRATIONS,

OF THE FOLLOWING

ENGLISH CATHEDRALS.

VIZ.

CANTERBURY,	WINCHESTER,	WORCESTER,
YORK,	LICHFIELD,	PETERBOROUGH,
SALISBURY,	HEREFORD,	GLOUCESTER,
NORWICH,	WELLS,	AND
OXFORD,	EXETER,	BRISTOL.

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CONSIST OF

GROUND PLANS, SECTIONS, ELEVATIONS, DETAILS, VIEWS, AND MONUMENTS OF EMINENT PERSONAGES.

BY JOHN BRITTON, F.S.A.

IN FIVE VOLUMES.

LONDON:
M. A. NATTALI, 19, SOUTHAMPTON-STREET, COVENT-GARDEN.

MDCCCXXXVI.

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HISTORICAL AND DESCRIPTIVE ACCOUNT

OF

THE CATHEDRALS

OF

WINCHESTER, LICHFIELD, AND HEREFORD;

WITH NUMEROUS ENGRAVINGS:

FORMING

VOLUME III.

OF

THE CATHEDRAL ANTIQUITIES.

BY JOHN BRITTON, F.S.A.
ETC.

W. H. Bartlett, del. THE BROOKS: WINCHESTER. *S. Williams, sc.*

LONDON:
M. A. NATTALI, 19, SOUTHAMPTON-STREET, COVENT-GARDEN.

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Engraved by H. Le Keux from a drawing by John Hiore for Brettons History &c of Winchester Cathedral.

WINCHESTER CATHEDRAL CHURCH.

Part of the Stalls of the Choir

London Published Dec.r 1st 1818 by Longman & Co Paternoster Row.

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THE

HISTORY AND ANTIQUITIES

OF THE

SEE AND CATHEDRAL CHURCH

OF

WINCHESTER;

ILLUSTRATED WITH

A SERIES OF ENGRAVINGS

OF

VIEWS, ELEVATIONS, PLANS, AND DETAILS

OF THE

ARCHITECTURE OF THAT EDIFICE:

INCLUDING

BIOGRAPHICAL ANECDOTES OF THE BISHOPS,

AND OF

OTHER EMINENT PERSONS CONNECTED WITH THE CHURCH.

BY JOHN BRITTON, F.S.A.

ETC.

LONDON:

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1836.

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TO

HER ROYAL HIGHNESS

THE PRINCESS CHARLOTTE OF WALES.

INTIMATELY connected as the Ecclesiastical Antiquities are with the history of our native country, they cannot fail to be objects of curiosity and inquiry to your Royal Highness. It is therefore with no small degree of pleasure that the Author addresses the present Volume to one who is likely to be deeply interested in the mutual obligations and dependancies of church and state. The historical annals of the one are materially interwoven with, and elucidatory of the other. Whilst the page of the historian records the actions of the higher classes of mankind in past ages, that of the antiquary displays the arts, customs, and pursuits of our ancestors in every sphere and station of life. Hence antiquity has been denominated the eye of history; and hence it becomes, not merely an useful, but almost essential branch of polite and dignified education.

Assured that your Royal Highness has long been familiar with the antiquarian publications of the author of this address, he eagerly embraces the present occasion of expressing his obligations and thanks for such distinguished honour. Should any of his humble works conduce to the rational amusement of your Royal Highness, or tend to excite that inquiry which leads to science

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and truth, he will have cause to be delighted. He is induced to inscribe this Volume to your Royal Highness, because the City and Cathedral of Winchester are intimately associated with many distinguished historical events and eminent characters. Here the justly revered Alfred was educated, crowned, lived, and died. Canute also resided in this city, and gave liberally to the church. Egbert constituted Winchester the metropolis of the kingdom; and was crowned, died, and interred in the cathedral. The fabulous story of Queen Emma's walking barefooted and unhurt over red-hot ploughshares belongs to this cathedral. The first Norman monarch built a palace, or rather a castle here; and his son, William Rufus, was enshrined in this church. Philip and Mary were married at Winchester; whilst Charles the Second was so much prepossessed in favour of the city, that he built a noble and spacious palace on the site of the old castle.

Constans, a monk of Winton, was made Emperor of Rome; and no less than ten of its prelates are recorded among the saints of the Roman Catholic Calendar. Indeed Winchester may properly be called an *historical and royal city;* and therefore it is hoped that the present Volume, illustrative of the Antiquity and Architecture of its venerable Cathedral, may be found worthy of the notice, and deserving the patronage, of your Royal Highness.

I am, with profound respect,

Your Royal Highness's

Obedient humble Servant,

JOHN BRITTON.

Tavistock Place, London,
April 23, 1817.

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PREFACE.

SINCE the preceding dedication was published, the whole English nation has had to deplore and lament the sudden and melancholy death of the amiable Princess to whom it was addressed. Never, perhaps, was there a more general and unanimous sympathy excited: never were all parties and all classes of people more agreed as to the eligibility of a future sovereign,—as to the domestic virtues of the wife, and as to the incalculable influence of such qualities on the fashion and manners of a country. Let us cherish, however, an ardent hope, that the esteem she excited will act as a stimulus to other heirs to the crown;—for the greatest treasure a monarch can obtain is a nation's love. Splendid and costly monuments may be raised—churches may be founded—and poets may eulogise the wealthy and the great—but neither of those will secure the impartial approbation of the honest historian, if not accompanied by real worth, or talents. In examining the monuments of our Cathedrals, we are often disgusted with the fulsome flattery and falsehood of many inscriptions;—we often see the short-sighted policy of those who seek to obtain posthumous fame by testamentary legacies and foundations: and have frequent occasion to deplore that the names, characters, and worldly situations of real benefactors to mankind, are often unnoticed by marble tablets and sepulchral eulogia. In the present age, however, real merit is very generally understood and appreciated; and great talents, if united with integrity, will certainly be honoured and perpetuated. It is a noble and proud characteristic of the English, to cherish and respect connubial happiness; to admire domestic virtues; and wherever these are rendered apparent, they immediately secure the sincerest and warmest sympathy. A people so constituted must be dignified in the scale of nations; and Englishmen, whilst they are proud of their country, should exert their talents to exalt it, and guard its honour with the most watchful jealousy.

Intimately connected as the diocess of Winchester has been with the history and progress of Christianity in England;—with the contentions between the episcopal and monarchial supremacy, I have been seduced into a more extended review of those subjects than will, perhaps, be agreeable to the general reader: but I could not with propriety neglect to notice them, nor yet contract my comments within a smaller compass. On these points I have most scrupulously endeavoured to be candid and strictly impartial; detailing the opinions of those writers who appear to be most deserving of credit, and occasionally, but rarely, submitting my own. Aware that the civil and ecclesiastical history of Winchester has been amply and learnedly developed by its local historian, and that, from the religious opinions entertained by the writer, much warm, and rather acrimonious, controversy has been produced; my endeavour has been to avoid the intemperate zeal of both parties.* History, antiquity, art, and matter

* See Preface to "*The History, &c. of Norwich Cathedral,*" for my opinions on this point.

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of fact, are the objects of the present work; not theory, opinion, or romance:—these are fleeting and transitory; may be esteemed to-day, but despised to-morrow: whilst those are lasting: at once affording a gratifying reward to investigation, and permanent satisfaction to the mind.

With the same feelings and principles I have eagerly endeavoured to elucidate the styles and dates of the different parts of Winchester Cathedral. If I have erred in opinion, in statement, or inference, I shall feel thankful for better information, or for friendly correction. Many points, I am willing to admit, are unsettled, and therefore liable to varied interpretations: but I suspect that many persons, with the best intentions, and with well informed minds, are too prone to yield to the seductions of theory and prepossession. Though much has been written and published on this subject, I am persuaded that much more remains to be done; and that we shall never elicit the whole truth, nor come to the arcana of antiquarian science, but by diligent and fastidious investigation. To elucidate all the nice varieties and gradations of architecture, we must be furnished with the most accurate elevations, sections, and details of ancient buildings; and at length we have a few artists capable of rendering us this invaluable science.

It is the duty of a writer not only to avail himself of all the labours of his predecessors, but to correct their errors and supply their deficiencies. In doing this, however, he should be governed by rigid impartiality, and a manly courage to point out, without exulting at their defects. Knowing the difficulty of attaining truth, he should be lenient and liberal, and his grand rule of action is to be just to himself and to his reader. With these sentiments impressed on the heart, I have penned the following pages; and though they may not comprise all the information that may be required by the critical reader; and though not so full of comments on the errors and mis-statements of preceding writers as some may wish, yet I hope the impartial antiquary will forgive me for the latter omission, and excuse me for the former.

It is now my pleasing task to thank the following correspondents for much useful communication and kindnesses—the DEAN of WINCHESTER; the Rev. E. POULTER; the Rev. H. LEE; the Rev. F. IREMONGER; B. WINTER, Esq.; the Rev. R. YATES; WM. GARBETT, Esq.; and WM. HAMPER, Esq.

Having completed the history and illustration of Winchester Cathedral, being the third of this series, I shall next proceed to illustrate and elucidate that of YORK, for which nearly the whole of the drawings are completed by Messrs. Blore and Mackenzie. From the progress made, I have reason to believe that the whole work will be completed in the course of twelve months; and I cannot doubt but that the historical and architectural materials, relating to this metropolitical church, will abound with curious and interesting facts. The architecture is replete with beautiful forms and features, and the whole will be amply and accurately displayed by the faithful pencils of the artists above-named.

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HISTORY AND ANTIQUITIES

OF

WINCHESTER CATHEDRAL CHURCH.

CHAP. I.

FIRST ESTABLISHMENT OF CHRISTIANITY IN BRITAIN:—INQUIRY INTO THE REALITY AND SOVEREIGNTY OF LUCIUS:—ESTABLISHMENT OF A SEE AT WINCHESTER:—THE EXTENT AND INFLUENCE OF ITS DOMINION:—HISTORY OF THE FOUNDATION AND SUCCESSIVE ALTERATIONS OF THE CATHEDRAL, THROUGH THE DYNASTY OF THE KINGS OF THE WEST SAXONS TO THE PERIOD OF THE NORMAN CONQUEST.

It is not easy, nor would it be desirable, to examine the Cathedral of Winchester without connecting it with eminent men and memorable events of former ages. Its history, indeed, is intimately blended with that of the nation; and its annals embrace many facts and relations which cannot fail to interest the feelings of the philosopher, the Christian, the historian, and the antiquary. As connected with the disputable and uncertain primary establishment of Christianity in Britain—as the temple wherein its benign doctrines were promulgated to Britons and Romans—and as the place of coronation and sepulture of Anglo-Saxon and Anglo-Norman monarchs, the Cathedral of Winchester is eminently important. In reviewing its early history we are, however, constantly perplexed in

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the mazes of fable, tradition, and probable narrative; and feel extreme difficulty in discriminating the one from the other, and rendering our account rational, satisfactory, and authentic. From the earliest period to the dissolution of the monastic institutions in Great Britain, Winchester appears to have been a place of local and national consequence. Under the Celtic or Belgic Britons, here was certainly a town called *Caer-Gwent*, or the White City: this was subsequently occupied, fortified, and rendered a permanent station by the Romans, and denominated by them *Venta-Belgarum*. By the West Saxons it was made their chief seat, and it afterwards became the metropolis of all England. The Norman monarchs and some subsequent kings either resided at, or conferred certain marks of distinction on the city. Hence we shall find that, in its political and ecclesiastical history, there are abundant subjects for interesting inquiry and for extended disquisition. On the present occasion, however, it will be necessary to confine our attention to the latter subject.

The early history of WINCHESTER CATHEDRAL has been connected, by the almost general assent of topographical writers, with the very introduction of Christianity itself into this island; yet so few and meagre are the notices which the records of antiquity furnish on the subject, and so much are they intermingled with fiction and improbabilities, that the impartial inquirer must still remain in a state of dubiety as to the real facts. The most effective research cannot now supply enough evidence to determine the true origin of this Church; and however gratifying to curiosity it would be to discover the dates of its foundation and successive enlargements, it has become impossible to do so from the want of authentic documents. The traditionary legends of monkish writers are utterly insufficient to satisfy the judgment of any historian, in whose breast the love of truth is more powerful than a slavish attachment to hypothesis; yet we have scarcely any other data on which to ground the annals of the first ages of this See and Cathedral.

The first conversion of the Britons to Christianity, though in its consequences of such vast and incalculable importance, is involved in the greatest obscurity; as well in regard to the exact time at which it took

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place, as to the real persons by whom, or under whose auspices, that conversion was effected. Ireneus,[1] Eusebius,[2] and Theodoret,[3] have been considered as furnishing competent testimony, "that some of the Apostles visited the British Isles, and that the Britons were among the nations which were converted by the Apostles." The particular persons to whom this honour is generally given, are St. Peter and St. Paul; but, without entering into the questionable testimony by which this opinion has been supported, it will be sufficient in this place to remark, generally, that Cardinal Baronius and other Roman Catholic writers ascribe the promulgation of Christianity in this island to St. Peter; whilst, on the contrary, many Protestant writers maintain that the Gospel was first preached here by St. Paul: of this latter opinion is the learned Dr. Burgess, Bishop of St. David's, who, in a Sermon, intituled "The first Seven Epochs of the ancient British Church,"[4] asserts the probability of St. Paul having accompanied the family of Caractacus from Rome, about the year 58; and this conjecture (founded on different passages in the ancient historians and fathers of the Church), the worthy prelate considers to be substantiated by a record in the British Triads,[5] where it is said "that the father of Caractacus went to Rome as an hostage for his son, and others of his family; that he staid there seven years; and that on his return he brought the knowledge of Christianity to his countrymen from Rome."—"It is a remarkable and very interesting fact," continues the bishop, "that the detention of the British hostages should have been coincident with St. Paul's residence there as a prisoner; and it was a not less favourable coincidence, that they should be released from confinement in the same year in which St. Paul was set at liberty. Nothing could be more convenient for St. Paul's mission to the Gentiles, than the opportunity which their return must have afforded him of introducing the gospel into

[1] Iren. *lib.* i. *cap.* 2, 3.

[2] Euseb. *lib.* iii. *cap.* 7. *p.* 113.

[3] Theod. *tom.* iv. *serm.* 9, *p.* 611.

[4] Printed in 1813, 8vo.

[5] Some of these ancient documents are published in the *Myvyrian Archæology*, and are partly translated in Williams's Dissertation on the *Pelagian Heresy*, p. 14; and by Mr. Roberts, in the Appendix to his *Collectanea Cambrica*, p. 293.

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Britain; and nothing more probable than that he should readily embrace such an opportunity."

Notwithstanding the plausibility of this argument, it seems evident that, had St. Paul really visited Britain, a more direct testimony of the fact would have been found than a few obscure passages in the ancient fathers; and though in his Epistle to the Romans, (chap. 15.) St. Paul twice mentions his intention of going into Spain, yet it is very problematical whether that purpose was ever carried into effect. The total silence also of the Roman historians, as to any Christian hierarchy being established in this island, during the three first centuries of the Roman dominion here (since it appears from Ignatius that there could have been no church without a succession of bishops),[6] affords a strong presumption that, during the above period, the diffusion of Christianity in Britain was extremely limited; and that it arose more from accidental circumstances than from a settled plan of conversion.

The gradual spread of the gospel in Italy and Gaul, and the intercourse maintained between the imperial seat of Rome and its dependencies, were unquestionably the leading causes of the introduction of Christianity into Britain; yet the attributing of that event, personally, either to St. Paul or to Lucius, a British king, who is said to have been seated at Venta, or Winchester, and to have reigned between the years 164 and 190, appears neither to be warranted by historical records nor probability.

That there were certain individuals among the Britons who, in the first century after Christ, embraced the pure doctrines which he taught is evident, both from Tacitus and Martial. The former states, in his Annals,[7] that a distinguished British lady, named Pomponia Græcina, a Christian, and the wife of Aulus Plautius (who had been pro-prætor of the Roman province in this island), was prosecuted (A.D. 57), and in danger of losing her life for her religion; and the latter, in two Epigrams,[8] brings us acquainted with the virtues and beauty of Claudia Rufina, another Christian female of noble birth, who was also a native

[6] Igna. Epist. ad Trall. § 3.

[7] *Lib.* xiii. *cap.* 32.

[8] *Lib.* iv. *Ep.* 13; and *lib.* xi. *Ep.* 54.

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of this island, and who was married to a senator of Rome, named Rufus Pudens. This lady and her husband are generally admitted to have been the persons of whom St. Paul speaks as Christians, and whose greetings he sends to Timothy, in that epistle[9] which he wrote when going to appear a second time before Nero, previously to his martyrdom in June, A.D. 66. The influence of these ladies would most probably be exerted to extend the knowledge of the Christian dispensation in their own country; yet we have the positive evidence of Pliny, as to the fact of the Druidical superstitions of Britain being extremely prevalent, even so late as fifty years after the death of Claudius, and although several edicts had been issued against Druidism by the Roman emperors: his words are "Britannia hodieque eam attonite celebrat, tantis ceremoniis, ut dedisse Persis videri possit;" that is, 'the Britons of this day are accustomed to use and follow it, with such admiration and as many ceremonies, as though they had first taught it unto the Persians.'[10]

The most respectable of our ancient writers who mentions the conversion of Lucius and the Britons under his dominion, is Venerable Bede, whom Godwin presumes to have "obtained his information out of the old Martyrologies."[11] He says, that "In the year of Christ's Incarnation, 156, Marcus Antoninus Verus, the fourteenth emperor from Augustus, began his government with Aurelius Commodus, his brother; in whose time Eleutherius, a holy man, sitting Bishop of the Roman Church, Lucius, a king of the Britons, writ unto him his letters, praying that by his appointment and direction he might be made a Christian; and presently he obtained the effect of his godly desire: from which period until the reign of Dioclesian, the Britons inviolably held the true faith, uncorrupted, in peace and quietness."[12]

Such is the simple ground-work of the story of Lucius; but the legends of the monkish annalists of later days have rendered the whole incredible,

[9] 2 Tim. *chap.* iv. *v.* 21.

[10] In Vita Claud. *cap.* xxv.—Vide Godwin de Præsul. *cap.* iii.

[11] Godwin, ib.

[12] Bede's "Hist. Eccles. Gent. Ang. Lib. Quin. Edit." by Smith. p. 44.

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by the absurd and even impossible circumstances which they have thought proper to attach to it. The "*true* Roman Martyrology," as Baronius calls it (although a prior Martyrology, written by Usuardus, at the command of *Carolus Magnus*, about the year 800, mentions nothing concerning Lucius), states that Eleutherius sent the two prelates, Fugatius and Damianus or Duvianus, into Britain, and that they baptized Lucius and his queen, "and, in a manner, all the people of the land."[13] But the extensive nature of this conversion (as told us by the monks), will be better understood from the following succinct statement, which Bishop Godwin has inserted in the 'Discourse,' prefixed to his 'Catalogue of the Bishops of England.'[14]

"Whensoever it was that this good Prince received the faith of Christ; so it fell out (our historians say), that not only his wife and family accompanied him in that happy course, but nobles also and commons, priests and people, high and low, even all the people of this land which we now call England: and that generally all their idols were then defaced, the temples of them being converted into churches for the service of God; the livings of the idolatrous priests appointed for the maintenance of the priests of the gospel, and that, instead of the twenty-five flamines or high-priests of their idols, there were ordained twenty-five bishops; as also for three arch-flamines, three archbishops; whereof one was seated at London, another at Yorke, and a third at Carlion in Monmouthshire."—In a subsequent page the bishop says, "It is recorded by most of our writers (in a manner all), that King Lucius, having founded many churches, and afforded unto them many possessions with great privileges, he at last departed this life in peace, and was buried at Gloucester, the fourteenth yeare after his baptism, as some say; the tenth, as other; and againe (as some other will have it), the fourth."

Such is the substance of the traditions which an inquirer into the

[13] "—— ac totum fere populum." In 7 Kal. Jun. The old History of Llandaff, commonly called the Book of St. Teilo, says, that the names of the messengers sent by Lucius to Eleutherius, were Elvanus and Medu nus, and that the former was constituted a bishop by Eleutherius, and the latter a doctor or teacher, in respect of their eloquence and knowledge in the Scriptures.

[14] *Chap.* iii. *p.* 22. and *p.* 35. Edit. 1615.

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church antiquities of Winchester has to examine, before he can obtain any foundation for the erection of genuine history. As the stream of time has rolled on, it is curious to observe how greatly the minute rill of information, given us by Bede, has been amplified in succeeding ages; not, however, from springs "pure and undefiled," but from sources which obscure and blacken the original current. Rudborne, a monk of Winchester, who lived about the middle of the fifteenth century, and whose history, or annals, of this cathedral has been published by Wharton in his "Anglia Sacra," affords a very curious illustration of the above remark; for he has not only strung together the various legendary accounts of former writers, but has added particulars that are not to be found in any preceding historian. The very singular phraseology in which he has enveloped his narrative, may be judged of from the following translation of the first chapter of his History, as published by Wharton.

"Lucius, the glorious Prince of Britain, being invested with power and the regal diadem, hearing the report of Christianity, far transcending every mode of human estimation, with much charitable zeal, desired that himself and his kingdom, and every people subjected to him, should be instructed in that soul-saving doctrine. In the first year of his reign he sent certain legates and learned nuncios to the Pope, seeking peace and perpetual health, and also that he would shed a beam of the freely-granted river from the celestial fountain of Christ, the Eternal Sun, to their Prince, sighing for eternal life. At that time the blessed Father Eleutherius was presiding in all the world, who, from the blessed St. Peter, the prince of the Apostles, was the twelfth in succession to the Apostolical chair. The most serene Prince Lucius followed up the effect of his most desired proposition. Now the above mentioned was Eleutherius, the Holy,

> "Who held the Key of Heaven from pole to pole,
> Who, by God's permission, loosened the fetters of the world,
> And unlocked the celestial regions to the pious.

"About the year of the Dominical Incarnation 164, as writeth the Venerable Bede in his '*De Gestis Anglorum*,' *lib.* i. *cap.* 4. and Martin in his Chronicles,

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and Gildas the Historian (the Ancient British writer), *lib.* i. *cap.* 7. two learned priests, religious men and monks, named Faganus and Duvianus, with many of their associate monks, were presented to the king; and this prince and all his people were baptized."[15]

Although Rudborne has cited Gildas as one of his authorities for referring the conversion of Lucius to the year 164, yet the short work, "*De Excidio Britanniæ*," which we have in print of that writer, makes not the least mention of that prince; nor is there any writing of his, now known to be extant, which refers to him. The date too, as given by Rudborne, is manifestly wrong, since Eleutherius did not succeed to the pontificate till after the death of Soter, in 177; but in this the Winchester historian does not stand single; for the learned Usher, as stated by Carte, has collected upwards of twenty different opinions,[16] as to the time when Lucius was converted, and held his alleged correspondence with Eleutherius.

Among the arguments employed by Carte, in his extended examination of this question,[17] to show that the events, attributed to Lucius, cannot be true, are instanced the very slow progress made by Christianity on this side the Alps, and the non-existence of every kind of credible record relating to a succession of bishops in this island, at any time before the middle of the third century. "No man of learning," says this historian, "however versed in the study of antiquity, or how indefatigable soever in his searches upon this subject, hath ever yet been able to find out so much as the name of any one bishop in Britain, except what are founded upon the legend of Lucius, till after the year 250; the highest point of time to which their succession of bishops ascends in all the sees of Gaul, except Lyons and Vienne;—and the true reason why there was no persecution in this island (as there was in other parts of the Roman empire), till the time of Dioclesian, appears plainly to have been, because till then there were no Christians here considerable enough to be remarked."

Nennius, speaking of Lucius, informs us that after his conversion he

[15] Rudborne Hist. Mag. *lib.* i. *cap.* 1.

[16] Antiq. Brit. *cap.* iii. *p.* 20.

[17] Hist. of Eng. *vol.* i. *p.* 132—140.

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was called, in allusion to his name, *Lever Maur*, or the *Great Light*, or *Splendour*;[18] and the British Triads[19] are supposed to record the same person by the appellative Lleirwg, or Lles (whence the Latin name, Lucius), who is stated in those documents to have established the first church in Britain, although just before that event is attributed to Bran.

After his conversion, Lucius is said to have made request to Eleutherius for some particulars of the Roman Laws, that he might make them a foundation for a settled order of government throughout his own dominions. The answer returned by Eleutherius is supposed, by Bishop Godwin, to have been first recorded "in an old chronicle, entituled *Brutus*, amongst certaine lawes or statutes of the Saxons." There is however much diversity in the copies of this epistle, and some of them have additional sentences. In that published by Usher,[20] the date is 169; and the following are the most particular passages, as translated from the Latin, by Godwin:—"Ye require of us the Roman laws and the Emperors to be sent over to you, which you would practise and put in use within your realm. The Roman laws and the Emperors we may ever reprove; but the law of God we may not. Ye have received of late, through God's mercy, in the kingdom of Britain, the law and faith of Christ; ye have with you within the realm both parts of the Scriptures. Out of them, by God's grace, with the council of your realm take ye a law; and by that law, through God's sufferance, rule your kingdom of Britain: for you be God's vicar in your kingdom.—The people and folk of the realm of Britain be yours; whom, if they be divided, ye ought to gather in concord and peace, to call them to the faith and law of Christ, to cherish and to maintain them, to rule and govern them, so as you may keep everlastingly with him whose vicar ye are."

Whatever might be the extent of credulity in prejudiced minds, it is clear to the impartial historian, that the above epistle could never be a genuine one; for the dominion of the Romans had been so extensively spread over this country long prior to the time at which Lucius is said to have swayed the sceptre, that by no possible means could he have been in possession of the enlarged

[18] Hist. Brit. c. xviii. [19] See Myvyrian Archæology. [20] Antiq. Brit.

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sovereignty that is thus attributed to him. It is admitted that the Romans grounding their policy on the acknowledged prejudices of human nature, frequently governed their newly-conquered countries by the agency of native kings and princes, and willingly bestowed some portion of regal authority on those who were disposed to sacrifice their independence to ambition. The dominion, however, that was thus delegated by the Romans was always resumed as their conquests became consolidated, and their empire secured. In regard to Britain, wholly subjugated as it was long before the days of Lucius, it would have been utterly inconsistent with every principle of Roman domination to have permitted a native prince to have borne such an extended sway over a country which they had divided into provinces, and placed under the rule of their own præfects. The "*realm of Britain*" could never have been subjected to Lucius; nor does it appear from any Roman author that ever a prince so named was at any time in alliance with them, or was suffered to govern a subordinate kingdom, though even of inferior extent. Still less can we give credence to the legends which attribute the creation of so many archiepiscopal and other Sees to a British king; so long after his country had been subjugated by a foreign power, and upwards of a century before Christianity was protected by the Roman emperors.

From the preceding brief review of the evidence which has been adduced on this controverted subject, it must be clear to the impartial reader, that the story of Lucius is either altogether fabulous, or that Lucius himself was a person whose situation and circumstances in life have been greatly misrepresented. The two coins, mentioned by Archbishop Usher,[21] (the one silver, and the other gold, having the figure of a king on them with a cross, and the letters L. V. C.) which have been so frequently referred to in proof that Lucius was both a *King* and a *Christian*, are not so explicitly described as to warrant a belief of the affirmative. The very words, indeed, which the archbishop has employed, says Whitaker, "renders the fact infinitely precarious."[22] He had seen, he affirms, two coins, which

[21] Vide Usher De Prim. *p.* 39, 40.

[22] Hist. of Manchester, *vol.* i. *p.* 405.

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were marked with the sign of the cross, "*et Literis obscuriaribusquæ LVC. denotare videbentur;*" a sentence which throws a strong doubt on the presumption of their having been minted by Lucius. It appears from Gildas, also, as quoted by the same historian, that no British king was allowed to coin money after the Roman conquest.[23]

The account given by Rudborne, from Moracius, respecting the dimensions of the Cathedral which Lucius is stated to have erected at Winchester, has an equally suspicious air with many of the other circumstances attributed to that personage. It informs us, that "Lucius built a Christian church from the ground," upon a scale of grandeur and magnificence which has never since been equalled; — "its length being 209 paces [about 600 feet], its breadth 80 paces, its height 92 paces, and its width, from one horn [*corner*] across the church to the other, 180 paces;" and that this edifice, when finished, was dedicated in honour of the *Holy Saviour* by Fugatius and Duvianus, who had been sent to Britain from Rome by Pope Eleutherius; and who, likewise, constituted abbot of this place, a monk formerly called *Devotus*.[24]

According to the same authority, Lucius bestowed on his new church the privileges of sanctuary, (agreeably to the laws of Dunwallo Malmutius, a reputed British king, said to have lived 500 years before Christ); and also

[23] Hist. of Manchester, *vol.* i. *p.* 405.

[24] Rudb. *lib.* i. Rudborne's words are these:—"*Abbatemque loci constituerunt Monachum quendam vocabulo Devotum.*" Milner, in his History of Winchester, *vol.* i. *p.* 42, has strangely denominated Devotus, "a religious *bishop.*" An anonymous writer on Winchester cathedral justly remarks on this subject that, "In attributing the consecration of this cathedral to Romish missionaries, it has been wished to infer that the see of Rome had always spiritual authority over Britain; and that Eleutherius, by this act, obtained the same power over Winchester, which his successors claimed a thousand years after. The very contrary, however, is the fact; and whatever might be the state of religious knowledge in this country during the life of Lucius, even bishop Milner is constrained to admit, that, "it seemed best to him and his prelates [without any reference to the bishop of Rome] that the same hierarchy should be observed which had before obtained among the Flamines, or heathen priests. According to this, London, York, and Caerleon, became metropolitan sees; and hence, *Venta*, although the favourite of Lucius, and probably the capital of his dominions, was left destitute of that pre-eminence to which, as the chief city of the west, it was otherwise entitled."

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annexed to it a monastery, whose inmates were of the order of those instituted by St. Mark, at Alexandria.[25] The dimensions of the monastery are stated to have been as follows: "in length, from the eastern part of the church towards the old Temple of Concord, 100 paces; in breadth, towards the new Temple of Apollo, 80 paces: from the north-east part, in length 160 paces, in breadth 98: from the western ground *(plagâ)* of the church, in length 190 paces, in breadth 100: from the southern ground, in length 45 paces, in breadth 58 paces."

The striking absurdity of Rudborne, or rather of Moracius, whom he follows, in carrying up the privilege of sanctuary to such an early period,[26] could be equalled only by his error in assigning the antiquity of the monastic profession to an era so remote from the true one. Even Milner himself (though sufficiently credulous on many things advanced by this writer) withholds his assent to the latter statement, and declares it to be "not warranted by ecclesiastical monuments."[27]

Rudborne says, that the new church was dedicated in the fifth year of the conversion of the kingdom; or as he afterwards more particularly records it, on the 4th of the kalends of November, in the year of grace 169. His chronology, however, is extremely defective; and by no means to be depended on, unless corroborated by other authorities. The possessions and treasures of the Flamines, he tells us, of this city, were given by Lucius to the bishops and monks of the new foundation.[28]

The ambiguity which attends the period of the decease of Lucius, and

[25] Philo, the Jew, calls them *Therapeutes: i. e.* a Jewish order of monks devoted to contemplation.

[26] Bingham, in his Orig. Eccles. *vol.* iii. p. 291, says, that "the right of sanctuary began to be a privilege of churches from the time of *Constantine*, though there are no laws about it older than Theodosius, either in the Justinian or the Theodosian Code." There were no monks till after the middle of the third century.

[27] Hist. of Winchester, *vol.* i. *p.* 42, n. In another part he says, that although Rudborne "takes great pains to persuade us that the Winchester monks were of an order anterior to the ages both of St. Benedict and St. Antony, it would be loss of time to confute an account so glaringly improbable." Ib. *vol.* ii. *p.* 3, n.

[28] Rudb. *lib.* i. *c.* 3.

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the uncertainty of the place of his burial, have been often adduced as arguments against the credibility of his reputed sway; and it is certain that the darkness in which those circumstances are involved, is calculated to excite considerable suspicion. Were the accounts true, that Lucius had possessed such extended sovereignty as to occasion the general establishment of Christianity in this island, it is scarcely possible to believe that he could have descended so obscurely to the grave, as to leave the time of his death unascertained, and the place of his interment undecided. Winchester, York, and Gloucester, have all been assigned as the scene of the latter; yet the German writers report, "that a little before his decease, either resigning his crown, or being dispossessed of it by the Romans, he went abroad, and preached the gospel in Bavaria, and in the country of the Grisons."[29] Bishop Godwin refers to R. Vitus, as saying, that "King Lucius, after a certain space forsaking his kingdom, became a clergyman; and preaching the gospel in divers countries of France and Germany, suffered martyrdom, at last, at a place called Curiac."[30]

The dynasty of Lucius is stated to have terminated with his own life, as the Romans afterwards governed directly by their own officers, and not by native tributary princes. The religious establishment, however, which he had fixed at Winchester, is said by Rudborne to have retained its privileges and continued in repose, till the great persecution carried on against the Christians by the Emperors Dioclesian and Maximian, was extended into Britain, (about the end of the third or beginning of the fourth century,) at which period the church and monastery, attributed to Lucius, were levelled with the ground, and all the ecclesiastics either slaughtered or dispersed.[31]

The glory of quelling the persecution in this island is ascribed to Constantius Chlorus; whose son and successor, Constantine the Great, by his famous edict in the year 312, restored the Christians to the rights of humanity and civil justice. The church of Venta was then rebuilt,

[29] Milner's Hist. of Winchester, *vol.* i. *p.* 43.

[30] Cat. of Eng. Bishops, *p.* 35.

[31] Rudb. *lib.* i *c.* 4.

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according to Rudborne, upon the same site, and in a similar form (that of a cross) to the former one; but on a much smaller scale, the expenses being defrayed by the offerings of the faithful in Christ.[32] When finished it was dedicated, at the request of the Abbot *Deodatus*, by *Constans*, the then bishop, in honour of St. Amphibalus,[33] whom the monkish writers record to have suffered martyrdom at Verulam, whither he had sought refuge in the abode of St. Alban, during the Dioclesian persecution; but having been discovered, he was put to death, as was also his kind host for affording him shelter and entertainment.

After the withdrawing of the Roman troops from Britain, on account of the increasing calamities of the Roman Empire, Venta obtained the rank of a metropolis; for here the British King, Vortigern, or Gortheryn, and his successors Ambrosius and Uther Pendragon, fixed their principal residence: yet no particulars are extant of its ecclesiastical history, during this period, than what are afforded by Rudborne, who barely states, that the monks continued to enjoy their privileges in security and peace, "devoutly engaged in singing hymns and holy songs," till the coming of Cerdic, the Saxon chief, and founder of the West-Saxon kingdom. This prince (after defeating the united army of the Britons, under Natanleod, in the New Forest,) besieged and obtained possession of Venta, about the year 516, at which time all the monks were slain, and the Cathedral was converted into a heathen temple,[34] and "made subservient to the gloomy

[32] "Reedificata est Ecclesia Wyntoniensis secundo ab Christi fidelium oblationibus." Rudb. *lib.* i. *c.* 6.

[33] Ibid. Rudborne describes St. Amphibalus as "one of the brotherhood" of this church. The Bishop Constans, mentioned in the text, who is said to have been the son of the Emperor Constantine; and who, after the successful usurpation of his father, about the year 407, having been "tempted, or compelled, sacrilegiously to desert the peaceful obscurity of the monastic life," was himself invested with the imperial purple, and left to command in Spain; where, on the revolt of Gerontius, his bravest general, he was made prisoner, and put to death. Vide Gibbon's Decline, &c. of the Roman Empire, *vol.* v. *p.* 342.

[34] Rudb. Hist. *lib.* ii. *c.* 1.—"In loco quem de Christi Ecclesia, *i. e.* Wyntoniensi, Monachis interfectis, Pagani templum fecerant Dagon."

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and impure rites of Thor, Woden, Frea, and Tuisco."[35] The name of the city itself was also changed, and from Caer-Gwent, and Venta-Belgarum, it became *Winton-ceaster;* and hence Winchester by an easy corruption.

In the year 519, as most of our historians agree, the victorious Cerdic was crowned king of the West Saxons (in conjunction with Kynric, his son,) in the church, or temple at Winchester; wherein also, having greatly extended his kingdom by new conquests, and increased his subjects by fresh colonies of Jutes and Saxons, he was again crowned about twelve years afterwards: here, likewise, he was buried, on his decease in 534.

Though the immediate successors of Cerdic considerably extended their dominions, yet they continued to make Winchester their principal seat. No event of particular importance, however, is recorded concerning the Cathedral Church, till after the year 635, when the arrival of the missionary, BIRINUS, whom Pope Honorius had deputed to preach the gospel in those parts of Britain that were still involved in Pagan darkness, entirely changed the state of affairs. This prelate, whose country and origin are dubious, is said to have been a monk at Rome; but, for the purposes of his mission, he was ordained a bishop at Genoa, and thence, proceeding through France, he took shipping for Britain. The sceptre of the West-Saxon kingdom was, at that period, swayed by Kinegils and his son Quilchelm; and Birinus, having obtained a favourable reception at the court of those Princes, (through the opportune presence of the religious Oswald, King of the Northumbrians, who was then soliciting the daughter of Kinegils in marriage) commenced his labours in this city. His pious endeavours were quickly rewarded by the conversion of Kinegils and many of his people;[36]

[35] From these deities of the Jutes and Saxons, the names are derived of four of our week days. See Verstegan. The Jutes, called also *Giotti* and *Gevissi*, formed the principal tribe that established the West Saxon kingdom.

[36] The sudden influence which Birinus obtained over the minds of the Saxons, is, agreeably to the monkish legends of that age, attributed to the fame of a miracle, which attended his embarkation for this island, and is thus described by Dr. Milner: —

"Proceeding from Genoa, through France, our apostle came to the sea-port on the channel, from which he was to embark for our island. Here, having performed the sacred mysteries, he left behind him what is called a *corporal* [in allusion to the body of Christ] containing the blessed

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and it appears from the respective histories of Bede and Malmsbury, that King Oswald acted in the character of godfather to Kinegils when the latter was baptized.

Before Birinus quitted Rome, he pledged his word to the Pope that he would promulgate Christianity in those parts of Britain where the light of the gospel had never yet been spread; with this intent, and with the consent of Kinegils and Oswald, he removed to Dorchester, in Oxfordshire, which was then a considerable town, and apparently the place were Quilchelm kept his court,[37] as that monarch received baptism there in the following

sacrament, which he did not recollect until the vessel, in which he sailed, was some way out at sea. It was in vain to argue the case with the Pagan sailors who steered the ship, and it was impossible for him to leave his treasure behind him. In this extremity, supported by a strong faith, he stepped out of the ship upon the waters, which became firm under his feet, and walked in this manner to the land. Having secured what he was anxious about, he returned in the same manner on board the vessel, which had remained stationary in the place where he had left it. The ship's crew were of the nation to which he was sent, and being struck with the miracle they had witnessed, lent a docile ear to his instructions: thus our apostle began the conversion of the West-Saxons before he landed upon their territory." Hist. of Win. *vol.* i. *p.* 89.

This legend is recorded by several ancient writers, and Dr. Milner regards it as a *prodigy so well attested*, that those, he says, "who have had the greatest interest to deny it, have *not dared openly to do so*." The following remark on this passage is extracted from a recent description of the Cathedral:—"Milner's concluding assertion is singularly bold and fanatical. The persons alluded to as not daring to deny it, are Bishop Godwin and the truth-telling Fox: the former takes no notice whatever of this compound miracle, wisely judging it beneath contempt; and the latter bestows on it the only correct appellation in our language, that of a lie."

[37] The town of Dorchester is situated near the river Thames, about ten miles south of Oxford. It was anciently occupied by the Romans, many of whose coins, urns, &c. have been found there, and considerable entrenchments still remain in the vicinity. The church is a very large and curious building, and affords numerous vestiges of its former splendour. In the windows are some remains of ancient painted glass, which some years ago were collected from different parts of the edifice, and put up in the chancel: among the subjects that continue whole is a full length figure of St. Birinus, as well as several small compartments relating to his history. The windows in the chancel are very curious and singular: that on the north side is large and lofty, divided into four bays by three mullions, which internally assume the form of branches of trees. This is intended to represent the genealogical tree of Jesse, whose figure is prostrate at the bottom, and several smaller statues are displayed in other parts of the tree. Among the tombs is a fine effigy of a *Crusader*, in mail armour; and also the figure of another armed knight, well executed,

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year (anno 636): three years afterwards Cuthred, his son, was baptized in the same city, Birinus himself being his sponsor.

From this era the ecclesiastical history of Winchester becomes more certain, as the concurring testimony of different historians substantiates the leading facts; for whatever has been affirmed on the authority of Rudborne, as to the existence of a Bishopric in this city, prior to the Saxon times, is extremely doubtful; the historians most to be depended on being unanimous in ascribing the foundation both of the See and the Cathedral to Kenewalsh, the son and successor of Kinegils.

Though Birinus had established his episcopal seat at Dorchester, (which had been given to him by Kinegils,) yet that appears to have been done provisionally, only "till a church were built in the royal city, worthy of such a priest."[38] For this purpose Kinegils collected a great quantity of materials; and he intended, according to the Winchester Annalist, to bestow on the new foundation all the land round this city, to the extent of seven leagues.[39] Being seized, however, with a mortal illness before he had completed his design, he caused his son Kenewalsh to swear, in the presence of Birinus, "that he would punctually fulfil these his pious intentions." This was in the year 643; when dying, his remains were interred within the pale of the new church, of which he had begun the foundation.[40]

but much broken. There is, likewise, the effigy of a bishop, *in pontificalibus*, and two stone coffins; the latter were dug up, the one about seven, the other about twelve years ago, in the south aile, within eighteen inches of the surface; each of these is formed out of a single stone. Several other churches are said to have formerly stood in this town; and many human bones and vestiges of ancient sepulture are occasionally met with in digging in various parts of the neighbourhood. The site of the ancient Episcopal Palace is still pointed out in the appurtenances to a farm-house closely adjacent in the town.

[38] "Iste dedit S. Birino Civitatem Dorcacestram; ut sederet interim in eâ, donec conderet Ecclesiam tanto sacerdote dignam in regiâ civitate."—Ann. Eccl. Winton. in Ang. Sacra. *vol.* 1, 128.

[39] "In votis enim ejus [Kinegils] erat in Wintoniâ ædificare templum præcipuum; et collectis jam plurimis ad opus ædificii, terram totam ambientem Wintoniam à centro Wintoniæ usque ad circumferentiam ab omni parte lineâ exeunte septem leucas habentem ædificandæ Ecclesiæ in dotem dare disposuit."—Ann. Eccl. Winton. Ibid.

[40] "—et in Wyntoniâ, quam fundare incœperat, honorificè sepelitur."—Rudb. *lib.* ii. *c.* 1. ibid. 189.

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Kenewalsh was a Pagan, and during several years he neglected the execution of his oath; but having been dispossessed of his throne by Penda, King of Mercia, (whose daughter he had married and afterwards repudiated,) he became a convert to Christianity, at the court of Anna, the pious King of the East Angles, to which he had fled for an asylum. Being afterwards restored to his kingdom, through the interposition of his friends, and particularly of his kinsman, Cuthred, he proceeded with the building of the Cathedral, and completed it about the year 648, in a style of considerable splendour for that age.[41] It was then dedicated by St. Birinus, as he is styled in the Roman Calendar, in honour of the Holy Trinity, and of St. Peter and St. Paul; and the conventual buildings, which had been also restored by Kenewalsh, were replenished either with secular or regular canons, but most probably the former; as the unnatural celibacy of the Romish clergy had not, at that period, obtained such a predominance in this country, as it subsequently did under the tyrannic sway of the famous St. Dunstan. Birinus afterwards returned to Dorchester, where he died, and was buried, in the year 640; but his remains were translated to Winchester by Bishop Hedda, on the final removal of the see to the latter city.

AGILBERT, or ANGILBERT, a native of France, who had long studied in Ireland, (which at that period seems to have been eminently distinguished for its schools and literature,) was prevailed on by Kenewalsh to succeed Birinus, with whom he had been previously associated in promulgating the gospel. The foreign accents of this prelate, however, proved disagreeable to the Saxon King; and the latter, about the year 660, divided the diocess into two portions; assigning to the see of Dorchester the jurisdiction over the northern part of Wessex, and establishing Winchester as the see of the southern part. This era, therefore, strictly speaking, must be considered as that of the foundation of the Bishopric of Winchester.

[41] " —Templum Deo, per id temporis, pulcherrimum, construeret,"—are the words of William of Malmsbury. " De Gest. Reg." *l.* 1, *c.* 2. Rudborne says, " Ecclesiam pulcherrimam construxit in Wyntoniâ." " Ann. Eccl. Winton." *p.* 288.

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Agilbert, says Bishop Godwin, "taking this matter very grievously (the rather because it was done altogether without either his consent or knowledge) returned in a great chafe into his own country, where soon after he was made bishop of Paris."[42] Through this abandonment of his duties, the direction of both sees became vested in WINA, an Englishman of great talents, whom Kenewalsh had raised to the episcopal seat at Winchester, but who, three years afterwards, was again expelled by that King; though from what cause historians have neglected to record.[43] Both sees were now kept vacant four years; when Kenewalsh, becoming alarmed by some defeats in battle and other adversities, (which he attributed to his late neglect of religion,) dispatched an embassy to request Agilbert to return to his former diocess. This Agilbert declined, but recommended his nephew ELEUTHERIUS as a fit person to be appointed in his stead. He was accordingly received with much welcome both by the prince and people, and in the year 670 was consecrated bishop over the entire diocess, by Theodore, Archbishop of Canterbury. He chiefly resided in Winchester, and is recorded to have been very sedulous in the discharge of his duties. Amongst other pious works, he assisted St. Aldhelm in raising the hermitage of Maidulph, an Irish nobleman, into the famous Abbey of Malmsbury; which afterwards became so deservedly celebrated as the principal school and seat of learning in the west of England. He died in 674, and was buried in this Church; in which, also about the same period, King Kenewalsh himself was interred; he having previously endowed the new establishment with all the lands designed by his father for that purpose, together with the manors of Downton, Alresford, and Worthy.[44] His kinsman, Escuin, or Escwine, who had been raised to the throne on the expulsion of Sexburga (Kenewalsh's widow), died about the year 676, and

[42] Cat. of Eng. Bishops, *p.* 210.

[43] Wina, after his expulsion, took refuge in Mercia; of whose sovereign, Wulfhere, or Wulphere, he is said to have *purchased* the bishopric of London, about the year 666; he "being the first Simonist," says Godwin, that is mentioned in our country.

[44] Ann. Winton. anno 639.

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was deposited here with his predecessors; as was likewise his successor, Kentwin, (a son to Kinegils,) who died in 685.

After the death of Bishop Eleutherius, the vacant see was bestowed on HEDDA, Abbot of Streneschal, or Whitby, in Yorkshire; whom Bede testifies to have been rather a good and just man than profoundly learned. By him the seat of the diocess was formally translated from Dorchester, about the year 676, and settled at Winchester; whither also he removed the sainted remains of Birinus. Hedda, dying about the year 705, was interred in this Cathedral: Bede reports that many miracles were wrought at his tomb, the fame of which appears to have led to his canonization by the Romish Church.

At the period of Hedda's decease, the West Saxon kingdom had been greatly enlarged by new conquests; and the knowledge of Christianity having, in consequence, been more extensively promulgated, it became necessary again to divide the diocess into two distinct sees. This act of jurisdiction, according to Godwin,[45] was executed by the sole authority of the famous King Ina; yet William of Malmsbury states it to have been done by an Episcopal Synod.[46] The new See was fixed at Sherborne, in Dorsetshire, and had assigned to it the counties of Berks, Dorset, Somerset, Wilts, Devon, and Cornwall. The See of Winchester retained the counties of Hants, Surrey, Sussex, and the Isle of Wight. The learned St. Aldhelm, Abbot of Malmsbury, was then made Bishop of Sherborne; and DANIEL, a monk of the same foundation, and also a renowned scholar, was raised to the Bishopric of Winchester. In his time (anno 711) another division of this diocess was effected by the erection of Sussex into an Episcopal province, and fixing its See at the monastery of Selsea, or Seolsey; which seat was subsequently removed to Chichester. A few years afterwards King Ina, influenced by religious zeal, resigned his crown, and with his pious Queen, Ethelburga, proceeded to Rome in disguise, having previously

[45] De Præsul. *p.* 205.

[46] "Synodali ergo concilio diocesis, ultra modum protensa, in duas sedes divisa." Malm. in Vit. St. Aldhelm, Ang. Sac. *vol.* ii. *p.* 20.

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refounded the Abbey of Glastonbury, and given eighty hides of land, in the Isle of Wight, to this church.[47] Athelard, Ina's nephew and successor, died in 741, and was interred at Winchester, together with his sister, Frideswitha.

In the year 744, Bishop Daniel, who had presided over this see during upwards of forty years, relinquished his charge through the infirmities of age; and re-assuming the habit of a monk, retired to his original solitude at Malmsbury, where he ended his days. Venerable Bede, in the Preface to his Ecclesiastical History, has acknowledged his literary obligations to this prelate; who, besides some other works, was the writer of a life of St. Chad, and of Histories of the South Saxons and the Isle of Wight.

During the supremacy of the eight succeeding bishops, namely, HUMFRED, KINEBARD, ATHELARD (who had been Abbot of Malmsbury, and was translated from Winchester to Canterbury in 793), EGBALD, DUDDA, or *Dudd*, KINEBERT, or *Cinebord*, ALMUND, and WIGHTEN, no event of particular importance occurred relating to this church, with the exception of the burials here of the West Saxon Kings, Cuthred, Sigebert, and Kynewulph; and the memorable coronation of King EGBERT, in the year 827. This prince, who in the early part of his life had been banished by King Brithric, had so diligently studied the example of the great Charlemagne, as to become his rival on this side of the water, when called to the West Saxon throne, on the death of Brithric, in 800. After many severe battles, he obtained the ascendancy over all the other Saxon states, and, uniting the whole into one Monarchy, caused himself to be solemnly crowned *King of all Britain* in Winchester Cathedral, and in presence of the assembled nobles from every part of the country. On this occasion, by an edict dated from this city, he formally abolished all distinctions of Saxons, Jutes, and *English;* commanding that all his subjects should in future be called by the latter name only, and the country be called England.

[47] Ina died at Rome, in the year 728, according to the Saxon Chronicle; but his Queen, having returned to England, retired to the Abbey of Barking, in Essex, (of which her sister was abbess,) and died there in 741.

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Bishop Wighten, who is supposed to have had the honour of crowning Egbert, died within two or three years after that event, and was succeeded by HEREFRITH; of whom nothing more is recorded than the circumstance of his being slain in the year 833, together with Wigforth, Bishop of Sherborne, in the disastrous battle of Charmouth, in Dorsetshire, whither these prelates had attended the King to oppose the Danes, who had landed on that coast in great force. EADMUND, or *Edmund*, the next bishop, governed the diocess only a few months; when, dying, he was succeeded by the venerable HELMSTAN, or *Helinstan*, (as he is styled by Rudborne,) who was a canon of this church, and had been entrusted with the education of Egbert's son, Ethelwulph. This young Prince is thought to have been intended for a religious life, and it is certain that both his inclinations and his talents were far better adapted for the direction of a church than the government of a kingdom. His more immediate tutor was the famous SWITHUN, or *Swithin*, (as the name has been spelt in modern times;) "the opinion of whose holiness," says Godwin, "hath procured him the reputation of a Saint." Under this preceptor he became, first, a canon, and afterwards sub-dean of this Cathedral; and he seems to have held the latter situation when advanced to the throne on the decease of King Egbert, in 837.[48] Several ancient writers state, that the demise of Bishop Helmstan occurred about the same period, and that Ethelwulph was himself raised to the vacant see; yet the probability is, that he was never actually consecrated, though he might have been elected to the episcopal dignity. However this may be, it appears that the prince, being in holy orders in this monastery, had a dispensation from Pope Leo the Third to enable him to assume the crown.

Rudborne says, that Helmstan being dead, Ethelwulph, in the fifteenth year of his reign, and in the year 852, ordered the most pious Swithun to be preferred to this see;[49] yet it would seem from other historians, that

[48] —patre defuncto, quia alius legitimus hæres non extaret, ex gradu Subdiaconi Wintoniensis in Regem translatus est, concedente Leone illius nominis Papa tertio. Will. Malm. De Pontif. *l.* ii. in Rer. Ang. Scrip. *p.* 242. Vide also, Joan. Wallingford, in Chron. Ranulph. Higden. ad An. 836. Rudb. Hist. Maj. *l.* iii. *c.* 2.

[49] Vide Hist. Maj. *l.* iii. *c.* 2.

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Swithun must have been appointed bishop here many years before. This famed prelate was a native either of the city or suburbs of Winchester; and, early in life, he became a canon of this Church. He was highly distinguished for his piety and knowledge of sacred literature; and William of Malmsbury styles him a "treasury of virtues," the most conspicuous of which were his meekness and humility. The influence which he had obtained over the youthful mind of Ethelwulph, he continued to possess in the maturer age of that prince; and it is recorded to have been by his advice, that Ethelwulph, in a "Mycel Synod," granted his famous charter for the general establishment of tythes, in the year 854 or 855.[50] This important deed was executed at Winchester, as appears from the charter itself, as copied in the histories of Matthew of Westminster, Ingulphus, Rudborne, and other writers. "The instrument testifies, that it was subscribed by Ethelwulph himself, and by his two vassals, Burred, King of Mercia, and Edmund, King of the East Angles; as also by a great number of nobles, prelates, &c. in the Cathedral Church at Winchester, before the high altar; and that, being thus signed, it was, by way of greater solemnity, placed by the King upon the altar."[51] Ethelwulph died in 857, and was buried near Egbert, his father, in this Church; the possessions of which had been much augmented by these princes.

Through the counsels of Swithun, King Ethelbald (Ethelwulph's successor) raised *fortifications* round the Cathedral and cloisters, in order to protect them from the destructive fury of the Danes, who had now begun to make frequent incursions into different parts of the kingdom, with large armies. The good effects of this measure were soon experienced, for in the next reign, that of Ethelbert, the Danes landed a considerable force at Southampton, and advancing to Winchester, made themselves masters of the city, wherein they committed the most barbarous and lamentable

[50] Malm. De Gest. Reg. Butler's "Lives of the Fathers," &c. *vol.* iv. *p.* 196.

[51] Miln. Hist. of Win. *vol.* i. *p.* 120, 121. Besides the charter mentioned above, there is another extant to the same effect, which Ethelwulph is said to have granted in the year 854, at the feast of Easter, and is dated at the Palace of Wilton. The latter charter is given in Dugdale's Monasticon, but it is generally considered to be spurious.

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excesses; but the Cathedral, with its adjoining offices, appears to have escaped their rage, a circumstance only to be accounted for by supposing the whole to have been completely secured from their depredations. The Danes, on retreating to their ships, were routed with great slaughter, by the Earls of Hampshire and Berkshire; and the immense spoils which they had made in this city were recovered. These events appear to have taken place about 860; two or three years after which St. Swithun died, and agreeably to his own desire, was interred here, in the church-yard. He is said to have been an especial benefactor to Winchester, and to have either originally constructed, or rebuilt, the principal city-bridge.[52] He has the praise likewise of building a number of churches in those parishes where none had before existed: the monkish annalists, however, not being content with the renown really due to his sanctity and merits, have attributed to him various miracles. Godwin says, that "his learning questionless was great;"[53] and Rudborne affirms, that Ethelwulph's youngest son, Alfred, whose immortal actions have procured him the surname of *Great*, was in his very infancy committed to the care and tuition of this prelate.[54]

ALFRITH, or *Adferth*, the next bishop, a man of great learning, governed this see "discreetly and wisely" about eleven years, after which he appears to have been translated to Canterbury and is distinguished in the annals of that city by the name of *Athelred*. His successor was

[52] Warton, in his History of English Poetry, *vol.* i. *p.* 15, has quoted the following passage from a very ancient versification of the Lives of the Saints:—

> Seynt Swythan his bushopricke to al goodnesse drough:
> The towne also of Wynchestre he amended inough.
> For he lette the stronge bruge, without the toune arere,
> And fond thereto lym and ston and the workmen that ther were.

[53] Cat. of Eng. Bish. *p.* 213. "How miraculously he made whole a basket of egges that were all broken, and some other thinges accounted miracles in our histories, who so list may reade in Matthew Westminster, in his report of the yeere 862, at what time, July 2, this bishop died." Ib. William of Malmsbury states that he died in 863.

[54] Hist. Maj. *l.* 3, *c.* vi.

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DUNBERT, who is recorded to have settled certain lands upon this Cathedral, for its repairs, which measure had become necessary through the devastations committed here by the Danes; who, after several desperate battles with the Princes Ethelred and Alfred, had penetrated to Winchester, where, obtaining possession of the Church, they massacred every individual belonging to it that fell into their power.[55]

On the death of Ethelred, who had been mortally wounded in battle, in the year 872, his brother Alfred was crowned king, in Winchester Cathedral; but after a perturbed sway of several years, he was at length forced by the Danes to seek an asylum in the abode of a swine-herd, or neat-heard, in the Isle of Athelney, in Somersetshire; amidst the almost impassable marshes formed by the conflux of the Perrot and the Thone. After an inglorious obscurity of some months, he suddenly emerged from this retreat, and with a united band of faithful partizans (which had been privately assembled on the eastern borders of Selwood Forest) he surprised and defeated the Danish army at *Ethandune*, or Heddington, in Wiltshire.[56] This victory led the way to new achievements, and Alfred's subsequent successes restored to him his capital and kingdom. Hence Winchester again became the seat of government, and its Cathedral establishment was once more replenished with secular canons.

Bishop Dunbert died in the year 879, and was succeeded by DENEWULF, or *Denulf;* of whom ancient writers report, that he was the very herdsman in whose cottage and service Alfred had been concealed at Athelney. Godwin says, that the king "having recovered the peaceable possession of his crown, was not unmindful of his old master, in whom perceiving an excellent sharpness of wit, he caused him (though it were now late, he being a man growne) to study, and having obtained some competency in learning, he preferred him to the bishopricke of Winchester."[57] He proved

[55] Rudborne places this event in 866; but the more probable date is the year 871, as assigned by Wharton, in Ang. Sac. *vol.* i. *p.* 206, n.

[56] Heddington is about six miles south of Chippenham. See an account of this battle, with observations on its supposed site, in my account of Wiltshire: Beauties of England, *vol.* xv., also Whitaker's "Life of St. Neot."

[57] Cat. of Eng. Bish. *p.* 215.

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an active and able prelate; and, as appears from the researches of the learned Spelman, was one of the king's chief counsellors.[58]

The Great Alfred, in his latter years, began the foundation of a magnificent abbey in the Cathedral Cemetery at Winchester, for the purpose of retaining in England his friend and chaplain, Grimbald; who had been originally a monk at St. Bertin's monastery, in Artois, and had been invited into England by the king, to assist in establishing an University. Whitaker, in his 'Life of St. Neot,' contends that the first English University, or public school, was founded at Winchester, and not at Oxford, as generally asserted and believed. Alfred also intended the new abbey as a burial place for himself and his family; but dying before its completion (in 900 or 901), he was provisionally interred in the Cathedral, under a monument of porphyry marble, from which his remains were afterwards translated to the *Newen-Mynstre*, as his foundation was then termed.

Denewulf, according to Matthew of Westminster, was succeeded by Bishop ATHELM; who, in the year 888, travelled to Rome with the alms collected by King Alfred and Archbishop Plegmund. His successor, as appears from the same writer, was BERTULF; whom Alfred, in the year 897, appointed one of the guardians of the realm, to defend it against the Danes.[59] Neither of these prelates is named by Rudborne; who, on the contrary, states, that Denewulf held this see twenty-four years; and that Edward the Elder exchanged with him a certain quantity of land, for that of the cemetery and other ground belonging to the Cathedral, on which the new monastery was built.[60] If this account be true, there is evidently no time for the succession of Athelm and Bertulf; as Denewulf's decease (when calculated from the date of that of Dunbert his predecessor) could not have happened till the year 903.

The chronological difficulties which attend the ecclesiastical history of Winchester about this era, are probably inexplicable;[61] and they have been the more involved through the endeavours of the Roman Catholic writers to trace the direct supremacy of the Papal See over the English Church to

[58] In Vit. Alfr. *p.* 102.

[59] Vide Godwin De Presul. under Winchester.

[60] Rudb. Hist. Maj. *l.* iii. *c.* 7.

[61] Vide Wharton's Angl. Sac. *vol.* i. *p.* 209, n,

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the period now mentioned. It is stated by Malmsbury,[62] under the date 904, that Pope Formosus having been informed that the West Saxon sees had remained vacant during the space of seven years, sent a Bull into England, excommunicating the King and all his subjects, on account of this irregularity; and that, in consequence, the King (who must have been Edward the Elder) caused Plegmund, Archbishop of Canterbury, to assemble, at Winchester, a general Council, or Synod, (of bishops, abbots, and other dignified persons,) in which it was determined that the vacancies should not only be filled, but that three new Sees should be established in the West Saxon states. The archbishop, who had presided at the meeting, is then said to have proceeded to Rome, to get the censure taken off, and on his return home, to have consecrated seven new bishops in one day. The year generally assigned for this remarkable consecration is 905; but Sir H. Spelman and Johnson refer it to 908.

Against the presumed authenticity of the above Bull, it has been fatally objected that Pope Formosus died in 895, or 896; and therefore could never have signed such an instrument in 904. To solve this difficulty, Baronius conceives that Malmsbury's date is wrong, and should have been 894; yet if this were the fact, the sovereign excommunicated must have been Alfred; yet no historian has ever glanced at such an event in respect to that monarch. Other difficulties, equally insuperable, attend this conjecture. Johnson, in "Ecclesiastical Laws," &c. refers this Bull to Pope Sergius, by which means, he says, "all runs clear." "We cannot wonder," he says, "if the monks chose to report this papal act as done by Formosus, who was a popular Pope, and made more popular by the barbarous treatment of his dead corpse and memory, than by such a monster of a man and Pope, as Sergius."

That the West Saxon demesne was divided into several distinct Sees about this time, and that seven Bishops were actually consecrated on one day by Plegmund, are circumstances so positively affirmed by various historians, that their validity cannot consistently be questioned. Three of the new Sees were taken from the diocess of Sherborne, and were fixed at Wells, for Somersetshire; at Crediton, or Kyrton, for Devonshire; and at Petrock's-Stow, for

[62] Malm. De Gest. Reg. *l.* ii.

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Cornwall: by this arrangement Dorsetshire, Wiltshire, and Berkshire, were the only counties that remained subordinate to Sherborne. The diocess of Winchester was left to its former limits; but among the seven Bishops (all of whom were consecrated at Canterbury,) we find that one, named Kenulf, or Ceolwulph, was appointed for the ancient See of Dorchester, in Oxfordshire.[63]

The prelate now chosen to preside over this diocess, was FRITHSTAN, who had been a scholar of St. Grimbald, and a canon in the New Minster in this city. He was much renowned for his piety and learning, and having governed this See, in an exemplary manner, about twenty-two years, he resigned his bishopric to BRINSTAN, or *Birnstan*, (whom he had previously consecrated,) and after passing the remainder of his days in devotional exercises, died in 932. Brinstan was originally one of the secular clergy belonging to the Cathedral, but he afterwards assumed the cowl in St. Grimbald's new abbey: his most prominent virtues were charity and humility; and he was accustomed to walk round the church-yards by night, praying for the dead:[64] he died on the feast of All Souls, 934, whilst in the act of prayer, in his oratory. In the following year he was succeeded by ELPHEGE *the First*, surnamed the Bald, who had been a monk of Glastonbury, and was uncle to the famous St. Dunstan, whom he raised to the order of priesthood in this Cathedral. He is said to have excelled in all the Christian virtues, and to have bequeathed his lands to certain churches and monasteries in Winchester; subject, however, to the payment of some annuities to relations: he died in the year 951. "Of these three bishops," says Godwin, "divers miracles are reported in histories, which need not be here rehearsed." They were all buried in this Church, and are all ranked as saints in the Roman Calendar.

ELSIN, or *Alfin*, the next bishop, was a man of royal blood, and of extraordinary learning; but he has had the misfortune to be greatly calum-

[63] Will. Malm. Rudb. Matt. West. Rapin says, that "though Malmsbury and Higden affirm the new-erected Bishopricks had the Pope's confirmation, it is certain at that time, and for more than 200 years after, there was no such thing required." Hist of Eng. *vol.* i. *p.* 113.

[64] One night, on finishing his devotions among the tombs, (in the cemetery of St. Anastatius,) his '*Requiescant in pace*' is recorded to have been loudly answered by an infinite multitude of voices from the sepulchre, ejaculating '*Amen.*' Vide Rudb. Hist. Maj. *l.* iii. *c.* 8.

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niated through aiding King Edwy to repress the tyranny and insolence of the monks.[65] In his time, anno 955, the remains of Edwy's predecessor, Edgar, were interred in Winchester Cathedral, with great solemnity, by Dunstan; who, having been sent for to administer the sacrament to the expiring King, came not till too late: yet he had the hardihood to testify, that, on his journey, he had been assured by a celestial voice of the happiness of the deceased sovereign![66]

On the decease of Archbishop Odo, in 958, Elsin was translated to the See of Canterbury, to which he appears to have been nominated by the King, from his affinity to the blood-royal; though his enemies state that he obtained his election by bribery and corrupt intrigues. The manner of his

[65] The coronation of Edwy (a youth of fourteen) at Winchester, was attended by some remarkable events, which in their consequences are thought to have had great influence over the affairs of this church. The generality of the monkish historians concur in representing that Edwy had been corrupted by a lascivious female of high birth and great beauty, named Algiva, who had a daughter equally shameless; and that he withdrew from the company of his nobles, at the coronation feast, in order to solace himself in their lewd society. The guests, indignant at this treatment, ordered his tutor, Dunstan (who was then Abbot of Glastonbury), and Kinsey, Bishop of Lichfield, to conduct the youth back to the assembly; and Dunstan had the boldness to reprimand him for thus inconsiderately giving way to his passions. Edwy was highly exasperated at being thus reproved, and, being yet more irritated by Dunstan's general arrogance, he deprived that ambitious prelate of all his preferments, and forced him into exile. Still further to divest him of his influence, he expelled all the monks of his order from their several monasteries, and replaced them by secular clergy. This procedure, however, proved the ruin of Edwy; for the clamours of the monks were so great, that a successful rebellion was excited against him, and more than half his kingdom submitted to the sway of Edgar, his brother; who immediately recalled Dunstan from banishment, and made him Bishop of Worcester. Edwy died in 959; and Edgar having succeeded to the entire possession of the monarchy, promoted Dunstan to the Archiepiscopal See of Canterbury. The historian of Ramsey Abbey mentions nothing of the coronation feast, but traces Edwy's aversion to the monks to his having been offended by St. Dunstan, and Archbishop Odo; who had obliged him "to repudiate a certain young and beauteous kinswoman of his, with whom he had contracted an illicit marriage." Hist. Ramesiensis, *l.* i. *c.* 7.

[66] This tale is related by most of the monkish writers; yet they add also, as if to make it the more ludicrously absurd, that Dunstan's *horse*, "trembling at the thunder of the angelic voice," fell dead under him, "astounded at the prodigious noise." Vide Rudb. Hist. Maj. *l.* iii. *c.* 10. Will. Malm. Rog. Hoveden. Mat. West. Osborn. Hist. Ram. *l.* i. *c.* 7.

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death was remarkable, for, "being impatient to procure the papal confirmation and pall, he hastened to Rome in the most unseasonable weather; when, in crossing the Alps, he experienced such intense cold, as induced him to cause the bodies of the horses, on which he and his companions rode, to be cut open, in order to preserve his own vital heat, by plunging his feet into them; but this expedient failing, he died amidst the snow."[67] His body was brought to England and deposited in this Church; in the government of which he had been succeeded by BRITHELM, of whom nothing more is recorded, than that he held the See about five years, and died in 963.

The next bishop was the famous ST. ETHELWOLD, a native of Winchester, and of respectable parentage. He commenced his studies, and entered into holy orders, in this city, ; but afterwards became a monk and dean of Glastonbury, under Dunstan, by whose influence with King Edred he was made Abbot of the newly-restored monastery of Abingdon, in Berkshire. Hence, according to Milner, "he was forcibly withdrawn, for the purpose of undertaking the pastoral government of this, his native city;" but the rather, as appeared by his actions, with the view of aiding Dunstan (who was now seated in the archiepiscopal chair at Canterbury) in the accomplishment of his long-cherished design of establishing a general celibacy of the clergy. To effect this, all the secular canons, who refused to repudiate their wives, and conform to the observances of the Benedictine Order, were expelled from the Cathedrals and larger Monasteries, under a commission granted by King Edgar. In the very year of his consecration, Ethelwold forcibly ejected the secular clergy of this Church, who, among other vices of which they were accused, are represented as gluttons, drunkards, and adulterers.[68] This expulsion was effected with all the

[67] Milner's Winchester, *vol.* i. *p.* 139, from William of Malmsbury. Rudborne, &c. These writers state, that some such fearful vengeance had been foretold to him, in a vision, by Odo; in consequence of his having despitefully spurned at the tomb of that prelate in Canterbury Cathedral.

[68] This alleged depravity is said to have been a consequence, partly, of the early licentiousness and irreligion of King Edwy, (as alluded to in note 65), and partly, of there having been such a prelate as Elsin seated in the episcopal chair. Vide Miln. Hist. *vol.* i. *p.* 165.

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promptitude of determined authority. "He ordered," says Milner, from the old historians, "a proper number of cowls to be brought into the choir in the midst of the canons; and after a pathetic discourse on the sanctity of their state of life, he left it to their choice, either to put on those religious habits, and embrace the monastic state, or quit the service of the Cathedral. Three of the number were content to enter on this strict course of life; the rest gave up their stalls in the choir, which were soon after filled by a colony of [Benedictine] monks from Abingdon."[69] In the following year he also expelled the canons of the New Minster, who are said to have been even more hardened in wickedness than those of the Cathedral.[70]

On the accession of Edward, surnamed the Martyr, (anno 975,) Elfrida, his step-mother, attempted to counteract Dunstan's influence, and is said to have caused three abbeys, which Ethelwold had founded, to be suppressed, and their possessions to be given to married clergymen.[71] This, and other opposition to his grand designs, occasioned Dunstan to assemble a Synod in the refectory of the Cathedral monastery in this city, in which it was debated whether the regular, or the secular, foundations,

[69] History of Winchester, *vol.* i. *p.* 166.

[70] The monks aver that some of the displaced canons, not brooking the disgrace they had sustained, carried their resentment so far as to attempt to poison St. Ethelwold; but that the saint, though suffering excruciating torment in consequence of swallowing the potion they had prepared for him, was suddenly restored to health, through his prayers to God, and confidence in Christ's promises.

[71] Elfrida's conduct, in this instance, is stated to have arisen from being defeated in her design of raising her own son, Ethelbert, to the throne (in place of Edward) by the firmness of the Saints Dunstan, Oswald, and Ethelwold. How highly those personages were estimated by the monks, may be seen from the following passage:—

'These three brilliant lights, namely, *Dunstan*, *Oswald*, and *Æthelwold*, by the three candlesticks placed at Canterbury, Worcester, and Winchester, (the Lord so disposing it) irradiated the three parts of the English world with such a brightness, shining from the true Light, that they seemed to contend with even the very stars of the firmament; and were deservedly (by some men living) accounted to be formed by a miracle, through the unusual pre-eminence of so great a sanctity.' Hist. Ram. *c.* xiii. In Decem Scrip.

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should be dissolved. From the opinions of the majority, it seemed probable that the question would have been decided against the monks; but a voice, said to be supernatural, issuing from a crucifix, which hung aloft in the room, is recorded to have determined it in their favour![72] In that age, indeed, miracles abounded, particularly in respect to Dunstan; whom the monkish writers represent as being so peculiarly favoured by heaven, that there was scarcely an event of his life, of any importance, but what was accompanied by some prodigy.

Ethelwold, leaving his conduct to the secular clergy out of consideration, appears to have been a munificent and charitable prelate. He either founded or rebuilt the several churches and monasteries of Ely, Peterborough, and Thorney; besides assisting in other monastic establishments. His grand undertaking, however, was the rebuilding of his own Cathedral Church, (which was now, for the first time, furnished with a crypt, or *crypts*, under the east end,[73]) and on its completion in 980, he re-consecrated it with great solemnity, in the presence of King Ethelred, Archbishop Dunstan, and eight bishops, besides a numerous assemblage of nobles and gentry. On this occasion, to its former patrons St. Peter and St. Paul, was added the name of St. Swithun, whose remains had been previously removed from the church-yard, and re-interred under a magnificent shrine that had been provided for the purpose by King Edgar. The fame of the many miracles wrought by St. Swithun's intercession, was the cause of his relics being thus honoured;[74] and henceforward, till the period of the Dissolution, this establishment was distinguished by the name of St. Swithun's Church and Priory.

Among Ethelwold's public charities, it is recorded, to his immortal honour, that in the time of a great famine, he brake all the plate of his Church, and gave it to the poor; saying, that "the Church might be again provided with necessary ornaments, but that if the poor were starved, they could not be

[72] Vide Will. Malm. *l.* ii. *c.* 9. Osborn. Rudb. &c.

[73] "In super occultis studuisti et addere cryptas." Wolstan, Ep. ad S. Elph.

[74] Will. Malm. De Pontif.

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recovered." This prelate died in 984, and was interred in the southern crypt of his own Church.[75]

ST. ELPHEGE the Second, surnamed the Martyr, was in the same year consecrated to this See, by Dunstan; his austerities and extraordinary abstinence, which, in those days, were considered as proofs of superior sanctity, having recommended him to the Archbishop as a fit person to succeed Ethelwold. He was born of a noble family, and in early youth became a monk at Deerhurst, in Gloucestershire. He was afterwards Prior of Glastonbury, " which place, after a season," says Godwin, " he left, and gave himself to a very strait kind of life at Bath, for which he was so much admired, (the rather because he was a gentleman of great lineage) that many went about to imitate him, and joining themselves to him, made him their governor by the name of an Abbot."[76] He was thence promoted to this See, which he governed in an exemplary manner during twenty-two years: he was particularly attentive to the poor, and is recorded to have first introduced the use of *Organs* into his Cathedral. In the year 1006, he was raised to the Archbishopric of Canterbury, which he continued to possess till 1013, when he was barbarously massacred by the Danes, at Greenwich, in Kent, after a captivity of seven months. Hence, and from his devotional exercises, and extraordinary and unnatural abstemiousness, (which Osbern says had reduced his body to a seeming skeleton,[77]) he is ranked, in the Roman Calendar, both as a saint and a martyr.

KENULPH, or *Elsius*, Abbot of Peterborough, was made Bishop of Winchester on the translation of Elphege to Canterbury. Godwin says he was

[75] Capgrave states, that the episcopal Chair of St. Ethelwold long remained an object of popular veneration; it being believed, that if those who sat in it gave way to sloth and drowsiness, they were punished by terrific visions and painful sensations!

[76] Cat. of English Bishops, *p.* 66. Elphege's place of retirement at Bath had been previously a monastery founded by King Offa, about 775, but afterwards destroyed by the Danes. John de Villule, a French physician, who had been made Bishop of Wells, purchased Bath of William Rufus, for 500 marks, and subsequently transferred thither his Episcopal See; for the reception of which he rebuilt the Abbey which Elphege had founded, and which, with great part of the city, had been destroyed by fire. Ib. *p.* 362.

[77] In Vit. Will. Malm.

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" a man infamous for simony and aspiring by corrupt means to this place;" which he enjoyed but little more than one year, being " called by death from his dear-bought preferment."[78] He was interred in this Church; as was likewise his successor BRITHWOLD, or *Ethelwold*, who governed this See till his decease in 1015.[79] He was succeeded by ELSIN, or *Alsin;* whom Godwin has erroneously stated to have been exalted to Canterbury in 1038, but whom most of the ancient historians affirm to have died in 1032:[80] he also was buried in this Cathedral.

ALWYN, a Norman by birth, and kinsman to Queen Emma, was next raised to this bishopric, through the Queen's influence with Canute, her second husband; who, on the decease of Edmund Ironside, about two years before, had obtained the entire sovereignty of the kingdom, and fixed his capital in this city. Emma, " the pearl of Normandy," was daughter to Duke Richard, who appointed Alwyn to accompany her to England in quality of counsellor, or guardian; previously to her first marriage with Ethelred-the-Unready. Alwyn continued at the English court, and whilst yet a layman, was made Earl of Southampton, and invested with a command against the Danes; but after the peace between Edmund and Canute had left him at liberty to pursue his own inclinations for a religious life, he became a monk of Winchester about the year 1016. He was soon afterwards raised to the office of sacristan; a circumstance that has been supposed to account for the profusion of rich gifts bestowed on this Cathedral by King Canute. Besides a large and costly shrine for containing the remains of St. Birnius, that sovereign presented the church with a prodigious chandelier, of solid silver, various ensigns, and other costly ornaments of plate and jewels; but the most extraordinary of all his gifts was that of his royal crown, (which he ordered to be placed over the crucifix of the high altar,) having vowed never more to wear such an emblem of authority, from the time that, when seated on the beach, near Southampton, he proved to his attendants, by commanding in vain *the*

[78] Cat. of English Bishops, *p.* 217.

[79] Vide Wharton's Notes on Rudb. Ang. Sacra, *vol.* i. *p.* 227.

[80] Ib.

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flowing tide not to approach his feet, the extravagance and impiety of their flattery, in extolling his power as equal to that of the almighty Lord of the Ocean. Canute died in the year 1036, and was deposited before the high altar in this Church; five years afterwards the body of his cruel and gluttonous son, Hardicanute, was buried near the same spot.

EDWARD, surnamed the Confessor, from his presumed sanctity, was next exalted to the throne by the general voice of the people; and his coronation was conducted with great splendour in this Cathedral.[81] During his reign a remarkable trial of that mode of judgment practised by the Saxons, called the *fiery Ordeal*, is recorded to have been made on the person of Queen Emma, who, among other calumnies, had been falsely accused of a criminal intercourse with Bishop Alwyn. This story coming, at length, to the knowledge of the Queen, (who had been treated with much rigour by her son, and obliged to retire to the Abbey of Wherwell, near this city,) she insisted on undergoing the proof of her guilt or innocence by the fiery ordeal; and Winchester Cathedral was appointed as the place of trial. Here, in presence of the King, and a crowded assembly of all ranks, she is stated to have walked unhurt, though bare-footed, over nine red hot plough-shares; and in memory of her extraordinary deliverance to have given nine manors to this Church: a similar number is said to have been bestowed by Bishop Alwyn; and three others (those of Portland, Weymouth, and Wyke) by Edward himself, whose indignation against his mother, for marrying Canute, is affirmed to have been removed by this event.[82] Alwyn died in the year 1047, and Queen Emma in 1052: they

[81] On this occasion Edward granted a Charter to the Cathedral, ordering the donation of half a mark to the Precentor, or Master of the Choir; and a cask of wine, and a hundred cakes of white bread to the Convent, as often as a King of England should wear his crown within the city of Winchester. The privileges of this grant were subsequently extended to the monasteries of Westminster and Worcester.

[82] The whole story of Queen Emma and the plough-shares (which, to give apparent credibility to the tale, are said to have been buried in the west cloister of the Cathedral,) can be regarded only as a romantic fiction. So far, indeed, as it is now possible to trace its origin, it seems to have first appeared in the guise of poetry; and was sung, with the popular ballads relating to Winchester, in

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were both interred in the Cathedral, and are recorded as its special friends and benefactors.

The last Bishop of Winchester, prior to the Norman invasion, was STIGAND, who had been chaplain to Edward the Confessor, and was translated hither, on the death of Alwyn, from Elmham, in Norfolk, a see that was subsequently removed to Norwich.[83] Five years afterwards, on the banishment of Robert Gemeticensis for seditious practices, he was raised to the archbishopric of Canterbury, which he continued to hold in conjunction with Winchester, till the year 1070, (at which time he was formally deposed, with many other prelates,) in a great Council or Convocation of the Clergy, held in this city, under Hermenfride, Bishop of Sion, the Pope's Legate. Stigand is reputed to have been a very subtle and covetous man, and withal rich and powerful, but very unlearned. His principal misfortunes arose from his having had the boldness to appear at the head of the Kentish men, when they assembled in arms at Swanscombe, in Kent, to demand from William the Norman a full confirmation of their ancient liberties; and although that chieftain, in acceding to their request, had engaged never to suffer it to become a ground of offence, yet the displeasure which he hence conceived against Stigand was immoveable. For awhile, however, he concealed his dislike under a specious, yet hypocritical respect; but almost immediately after the Council had deprived the archbishop of his dignities, he committed him to close imprisonment in Winchester Castle; where, says Godwin, he was "very hardly used, being scarcely allowed meat enough to hold life and soul together." This harsh treatment, (which is thought to have been designedly inflicted, to force him to disclose where his treasures were concealed) is said to have affected his mind; and he died with chagrin, or voluntary

the Priory Hall, on the translation of Bishop Orleton to this See, in the year 1338. (Vide Warton's History of English Poetry, *vol.* i. *p.* 89.) Higden, who wrote about the middle of the same century, relates it at length in his Poly-Chronicon; but the more ancient historians, as Ailred Rievallensis, Malmsbury, Dunelmensis, Huntingdon, and Hoveden, are entirely silent on the subject: the principal later writers who mention it are, Brompton, Knighton, Rudborne, and Harpsfield.

[83] See History of Norwich Cathedral, *p.* 12, wherein is some account of Stigand.

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famine,[84] within a few months after his deprivation. "After his death a little key was found about his necke, the locke whereof being carefully sought out, shewed a note or direction of infinite treasures hid under ground in divers places: all that the king pursed in his owne coffers."[85] He was buried in this Cathedral; to which, according to the Winchester Annalist,[86] he gave a "prodigious large" and costly crucifix, with its attendant images (St. John and the Virgin); but Rudborne[87] says, that the said crucifix was given to the Church by the King, who had found it in Stigand's treasury. It was afterwards placed over the screen at the entrance into the choir.

[84] Cat. of Eng. Bishops, *p.* 72. The grand charges against Stigand were, that he had presumed to wear the pall of his predecessor Gemeticensis, in the See of Canterbury, without having been duly inducted by the Pope; and had also kept possession of the Sees both of Winchester and Canterbury at the same time. The latter crime, however, if such it were, had never been objected against the famous Saints Dunstan and Oswald; the former of whom held Worcester and London together, and the latter Worcester and York. The fact is, that the great Council at Winchester was purposely assembled to deprive the English clergy of their preferments, in order that the same might be bestowed on foreigners. William was the first sovereign who completely subjected the independence of the English church to papal authority.

[85] Cat. of Eng. Bish. *p.* 73.

[86] Angl. Sac. *vol.* i. *p.* 294.

[87] *Ibid.* p. 251.

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CHAP. II.

HISTORICAL NOTICES OF THE MUNICIPAL STATE, SEE, AND BISHOPS OF WINCHESTER, UNDER THE ANGLO-NORMAN DYNASTY:—ORIGIN AND BUILDING OF THE PRESENT CATHEDRAL:—DATES AND STYLES OF THE DIFFERENT PARTS OF THAT EDIFICE.

A NEW and important era in ecclesiastical history was formed under the Anglo-Norman dynasty, and Winchester was chosen, soon after the conquest, as the place for the assembly of prelates, monks, &c. in different Synods. These were formed to give some semblance of justice or candour to the arbitrary proceedings of the Norman bishops. Lanfranc, late Abbot of Bec in Normandy, was first advanced to the chair of Canterbury, from which Stigand had been recently expelled; Walkelyn, a chaplain and relation to the late Duke of Normandy, was promoted to Winchester, and other priests from the Continent were advanced to other English sees and monasteries. The politic monarch knew the influence of the clergy over the people, and therefore prudently and cunningly assigned all or most of the chief offices to his dependants, relatives, and ostensible friends. Thus he very soon obtained an uncontrolled right, or power over "the established clergy, and treated them as his captives: he destroyed many of their churches, he stript most, if not all of them, of their rich furniture; he laid a taxation of men and arms to serve him in his expeditions, upon the lands of the bishops and prelates, and obliged them to secular services unknown to their predecessors; he caused many churches, with their tithes, to be converted into lay-fees for the maintaining his military officers and men of arms; the tithes of other churches, which were mostly served by English priests, he caused to be appropriated to abbeys, which were governed, if not filled by Normans."[1] These acts may be regarded as productive of a bold and

[1] Johnson's "Ecclesiastical Laws," &c. *vol.* ii. Preface to Lanfranc's Canons.

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daring reformation, or revolution, in the ecclesiastical government; and, according to Dr. Milner, it was the third of the kind that had occurred in England. Walkelyn, on taking possession of his See, at first proposed to expel all the monks, but Lanfranc urged him rather to continue and govern them strictly by St. Benedict's rule; Simeon, a brother of the bishop, was appointed Prior. In the councils held at Winchester in 1070, 1071, and 1076, the clergy, with Lanfranc at their head, formed a series of Canons,[2] or laws, levelled at the Saxons, and framed to justify and protect themselves. Among the alterations now effected, was the new modelling of the laws, language, and customs of the kingdom. Every thing was to be Norman, and even the English or Saxon language was to be abolished: Winchester was the residence of the court, and we may safely infer, was fully occupied by the officers, priests, and followers of the king. A new royal castle was commenced here: the curfew, or eight o'clock-bell, was first rung at Winton, to warn all persons to retire to bed, or to extinguish fire at that hour: and a command is said to have been issued hence to depopulate the entire tract or district which now forms the New-Forest:[3] that in-

[2] The heads of a few of the Canons will serve to characterise the monastic manners of the times, and the spirit of the legislators:—1. Of Bishops and Abbots coming in by Simoniacal heresy:—2. Of ordaining men promiscuously, from bribery:—3. Of the life and conversation of such men:—4. Bishops to celebrate councils twice a year; and, 5, have free power over the clergy and laity of their diocesses:—6. Laymen to pay tithes as it is written:—7. That none invade the goods of the church:—8. That clerks and monks be duly reverenced, or offenders to be anathematised:—9. No Bishop to hold two Sees:—10. Corpses not to be buried in churches:—11. Bishops only to give penance for gross crimes. The penances required from *soldiers* are absurd, cruel, and impolitic; and are irreconcileable to the military character of the monarch, who had obtained his post and power by arms. The soldier who killed a man in battle, to do penance for one year; and a year more for every person he knew he had killed.

[3] The extent of the royal command, as to the formation of the forest and sweeping away 22—36—52, or even 60 parish churches, as variously represented, is a subject of dispute with different writers. The old chroniclers assert it, and also represent that the death of the Conqueror's sons, Richard, and William Rufus, and his grandson, Henry, in the New Forest, were all marks of the offended Deity's vengeance for such an impious offence. Some modern authors disbelieve the relation, and show it to be founded in the misrepresentation and exaggeration of those cloistered annalists who hated the monarch, and sought every opportunity to traduce his character. See this subject

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quisitorial edict of ascertaining and registering the whole landed property of the realm in the '*Domesday Book*,' or '*Roll of Winchester*,' was issued from this city, A. D. 1083, and here that important record was kept: but another more material event, as relating to our present subject, and the stability of the See, was the commencement of a large and magnificent *Cathedral*, by the Norman bishop, in 1079. The old historians clearly intimate, that he began the church from its *foundation*, and raised it at his own expense, although the same writers admit, that the former edifice, by Ethelwold, had not been erected more than a century. Some of these also relate that the bishop employed a little finesse at the very beginning of his work, but which, according to Dr. Milner, "proved the greatness of the undertaking, and generosity of the Conqueror." The prelate, wanting timber for his new fabric, solicited some from the monarch, who granted him as much from his wood of Hanepinges, or Hampege, near Winchester, as he could cut down and carry away in *four days and four nights*, as stated by Rudborne, Annales, p. 295. Taking advantage of this unqualifying grant, he employed all the men, horses, carts, &c. he could obtain, and levelled and carried away the whole of the said wood, or "forest," within the prescribed time. This act, Dr. Milner says, so "prodigiously incensed" the monarch, that he refused to see the bishop; but the latter, in disguise, contrived to obtain an interview, and explained that he had not exceeded the monarch's prescribed time, when the king mildly remarked, '*Most assuredly, Walkelyn, I was too liberal in my grant, and you too exacting in the use made of it.*'[4] It appears that this event occurred in the last year of the Conqueror's life; and it is said that the bishop continued the building for seven years after that event, when, 1093, the Church and conventual offices were so near completion, that "almost all the bishops and abbots of England assembled in this city to honour the solemn dedication of them, which took

fully investigated and developed in "*Beauties of England*," *vol.* vi. *Hampshire*. Gilpin's "Remarks on Forest Scenery,"—and Lewis's "Historical Inquiries concerning Forests and Forest Laws," 4to. 1811.

[4] Annales Wint. an. 1086.

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place July 15, being the festival of St. Swithun, the patron saint of the place."[5] The Annalist strangely and mysteriously asserts that on the very next day, the workmen *began* to demolish the ancient fabric, which was completely cleared away within a year, excepting the great altar and one "portico." Thus it is plainly implied, that Ethelwold's church was on a different site to that of Walkelyn's; and if the language of Rudborne is to be understood and believed, the whole edifice was *new built* from the foundation. Walkelyn did not long survive the finishing of his church, but according to the monkish annalist, fell a sacrifice to his devotion to that beloved pile. The second Norman monarch, William Rufus, sent a peremptory order from Normandy, in 1098, to the bishop, requiring an immediate remittance of "*C. C. libras*," an "enormous sum," says Milner, "according to the value of money in those days." This sum could not be readily raised, without sacrificing the treasures of the church, or withholding the accustomed support of the poor. In this predicament the prelate prayed to be released from the miseries of such a life, and accordingly he died within ten days after the summons had been delivered. Rufus therefore seized the revenues of this See as he had previously those of others;[6] but this sacrilegious invasion of ecclesiastical property, according to the same writer, was visited by "divine wrath," and punished by an untimely death. He was killed by an arrow from the bow of one of his associates in the chase, and his body was conveyed in a cart to our Cathedral, "the blood dripping from it all the way," says Malmsbury. It was interred under the tower, "attended by many of the nobility, though lamented by few;" which tower, according to the same author, fell the next year, i. e. 1101; but Annals of Wilton say 1107. "Though I forbear to mention the different opinions on this subject, least I should seem to assent too readily to *unsupported trifles;* more especially as the building might have fallen, through imperfect construction, even though he had never been buried there."[7] Considering thé time this was written, and the education

[5] Milner, "History, &c. of Winchester," *vol.* i. *p.* 195, from Ann. Win. an. 1093.

[6] At the day of his death, says Malmsbury, he held three bishoprics and twelve vacant abbeys.

[7] Malmsbury, "History of the Kings of England," by Sharpe, 4to. 1815.

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and situation of the writer, this may be regarded as extraordinary language, and expressive of extraordinary sentiments. Had Rudborne been influenced by similar feelings, we should have pursued our narrative with more satisfaction and probability. Immediately on the decease of Rufus, Henry, his younger brother, seized the treasury of the palace, &c. and was readily elected to the vacant throne. Soon afterwards he married Matilda, a descendant of the West Saxon Kings, and promoted WILLIAM GIFFARD, his Chancellor, to this See; but he was not consecrated, nor did he even receive episcopal jurisdiction, till seven years afterwards. This delay arose from the disputes, then existing, "concerning the receiving ecclesiastical *investitures* from lay persons, by the pastoral staff and ring."[8] Henry I. and Anselm, Archbishop of Canterbury, had long contested this point: but the dispute was settled by a synod in London, which declared that no king, nor lay-hand, should be qualified to invest any bishop or abbot with a pastoral staff or a ring: and Anselm consents "that none elected to any prelacy shall be denyed consecration upon account of the homage which he does to the king."[9] Thus adjusted, our bishop, who had been banished, was recalled and formally instituted and consecrated in 1107. Though he does not appear to have done much for his own church or society, he is complimented for founding the college and church of St. Mary Overy, Southwark, London; a convent of Cistercian[10] monks at Waverley, near Farnham, Surrey; and also another for Nuns, at Taunton. In 1110 he removed the monks, &c. of the New Minster from the north side of the Cathedral, to a place called Hyde-Meadow, at the northern extremity of the city.

It may not be amiss to notice the state of Winchester about this time. As the residence of the monarch, it was also chosen by many of his chief dependant nobles: here was also the royal treasury, royal mint, repository of public records, episcopal palace and cathedral; three royal monasteries,

[8] Miln. Win. i. 203.

[9] See Malmsbury's History, &c. and Sharpe's translation, for copies of the supplicatory, persuasive, and argumentative letters written by Pope Pascal to the king and to Anselm, on this subject.

[10] This order is particularly and very liberally commended by William of Malmsbury. See De Regis, *lib.* v. and Sharpe's translation.

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besides other inferior religious houses; and, according to Dr. Milner, "an incredible number of parish churches and chapels." The same author, from Trussel, goes on to represent the extent of the city as "incredible" as its number of churches, by saying that its buildings extended "a mile in every direction further than they do at present; on the north to Worthy; on the west to Week; on the south to St. Cross; and on the east to St. Magdalen's Hill." Although this representation appears a little hyperbolical, yet we can readily believe that Winchester, at its zenith of prosperity, was more populous than at present: in those insecure and warring times, few persons however would raise permanent buildings beyond the protection of the fortified walls and bastion towers.[11] It was about this time that our bishop built his castle at Wolvesey, at the south-east angle of this city, also other castles at his manors of Farnham, Taunton, Merden, Waltham, and Downton.

The civil wars between Stephen and Matilda occasioned new commotions in, and destruction to, Winchester. The usurping monarch, on the death of his uncle, hastened from Boulogne to this city, where his brother, HENRY DE BLOIS, was bishop and Pope's legate; and through the influence of that prelate he seized the treasures of the royal palace, amounting, according to Malmsbury, to 100,000*l.* in money, besides plate, jewels, &c. He soon afterwards seized the castles of the bishops,[12] and committed other violences

[11] The Roman boundary walls of this city must have been strong and lofty at that time. In the year 1125, several persons were summoned from different parts of the realm to assemble at Winchester, to answer certain charges for debasing the current coin; and all were convicted, and sentenced to lose their right hands. Three mint-masters of this city were however found innocent, and acquitted. A standard yard measure was settled by the king at this time, and deposited, with other standards of weight and measure, in this city. Among these was the famed Winchester-bushel. See Whitaker's "History of St. Germans."

[12] In spite of a solemn oath before a council of the nobility at Oxford, swearing "he would not retain vacant prelacies, but fill them with persons canonically elected; that he would not disturb either clergy or laity in the enjoyment of their woods, as the late King Henry had done; nor sue any body for hunting or taking venison; that he would remit the tax of *Danegeld*," &c. These and many other indulgences and immunities were promised to the people, and ratified by solemn obligations: but the political oaths of this ruler, like those of many others, seem only to have been made for expediency and state policy.

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against the clergy, which occasioned the latter to assemble a synod in this city, August 30, 1139, and remonstrate against such oppressive proceedings. Our present bishop employed his influence to preserve allegiance to the monarch, but the latter, disregarding the clergy and citizens, hastened from them to London, which confirmed the indignation of both classes against him. The castle of Winchester was soon seized for the Empress, and after some struggle with the bishop and his party, the Empress herself was admitted into the city. This was only a prelude to civil hostilities; for the bishop, though at first apparently friendly to the new female monarch, soon thought it proper to strengthen and fortify his castle of Wolvesey. This was invested by the Empress's troops, under the command of her natural brother, the Earl of Gloucester, and her uncle, David, King of Scotland. Stephen's military partizans were immediately rallied to relieve the bishop, and a long protracted scene of warfare ensued. The whole city, and all its approaches, were occupied by soldiers. To repel his assailants, and punish the citizens, the bishop "caused wild-fire and combustible matter to be thrown out of his fortified palace, upon the houses of the townsmen, and reduced a great part of them to ashes. In this fire were burnt above twenty churches, besides the nunnery within the walls, and the abbey of Hyde, without; the bishop laying hold of the opportunity to seize, for his own use, a golden cross, given to the last of these convents, by King Canute, set with precious stones, (of which he made 30 marks of gold and 500 of silver), and three royal diadems, with as many stands of the purest Arabian gold, adorned with jewels and wrought in the most curious manner."[13] In this state of civil discord and slaughter Winchester continued for seven weeks, during which time the Empress and her adherents were shut up within the walls of the castle. On the evening of

[13] Carte's History of England, *vol.* i. *p.* 546, from *Flor. Wig. Cont.* Stow quotes an authority which states that forty churches were burnt. Milner thus enumerates the ravages committed at this time, "they destroyed, first the adjoining Abbey of St. Mary, then the whole north, which was infinitely the most populous part of the city; together with twenty churches, the royal palace, which had been lately built in that quarter, the suburb of Hyde, with the magnificent monastery of St. Grimbald, erected there in the preceding reign."

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Holy-rood day, the bishop devised a plan to deceive and conquer his opponents. He issued a proclamation that peace should prevail on that sacred festival, and that the gates of the city should be opened. The Empress, with some of her friends, and an escort of forces, escaped early in the morning, but not without a conflict, and some of her best officers were taken prisoners. Dr. Milner, on the authority of "Brompton, Knighton, Trussel, and others," says that the Empress devised the following stratagem to effect her escape from Winchester. After representing herself as dangerously ill for some days, it was proclaimed that she was dead: and that her corpse was to be conveyed, on a horse litter, through the army of the besiegers for interment. She thus escaped the outposts, and then mounting her horse, proceeded with her small retinue to Ludgershall, Devizes, and thence on to Gloucester. The intrigues and duplicity of the bishop at length met with a check by an order from the Pope to relinquish his legatine power, with all its authority and influence. This was a severe blow to his ambition, as he had frequently contested the authority even of the Archbishop of Canterbury. Indeed at one time he petitioned Pope Lucius II. to raise the See of Winchester into an archbishopric,[14] and to subject the six Sees of Salisbury, Exeter, Wells, Chichester, Hereford, and Worcester to it, and to make a seventh See of Hyde-Abbey.

From the devastations and disasters which Winchester experienced during these royal and clerical wars, it never recovered; and from this period it loses the principal part of that interest which arises from exciting the hopes and fears of the reader. In the reign of Henry the Second, it appears that the bishop had fled with his treasures to the Continent, which provoked the monarch to seize on and dismantle his three castles of Wolvesey, Waltham, and Merden:[15] the ruins of Winchester were, however, partly restored, a mayor was appointed to govern its internal police, and

[14] Carte, Hist. Engl. from Mat. Paris and Rudborne. This prelate is said to have been the first to have introduced the practice of appealing to Rome; "and, on this account, as well as others, deserved very ill of this church and nation." Johnson, *Eccles. Laws.*

[15] Dr. Milner, i. 219, observes, "this can only be understood of the ditches, barbacan, and other outworks.—Rad. Diceto, in his Ymagines, Hist. says the king destroyed all the bishop's six castles."

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this was the first town in England thus governed: in the next reign it was invested with the privilege of a corporation, by which it formed "an independent state in the heart of the kingdom." The Abbot of Hyde-Abbey instituted a suit against the bishop to make him account for the grand crucifix, and other valuables, which he had pilfered from that house. The royal treasury was still kept at Winchester, and to that city Richard Cœur-de-Lion hastened after the death of his father, and took possession of valuables to the amount of 900,000l. In this Cathedral he was also solemnly crowned, a second time, on the 17th of April, 1194. This second coronation he demanded, on returning to his kingdom after having suffered imprisonment in the dungeon of Trivallis.[16] On first coming to this city he dispossessed the Cathedral "of its two manors, and the bishop of the royal castle and county of Winchester."[17] The reign of John is distinguished in the Annals of Winchester for some important grants to the city, and by its immediate participation in a violent quarrel, which lasted six years, between the King and the Pope, about the election of STEPHEN LANGTON. This person was forced on the clergy and nation by the Roman Pontiff, who through the medium of Pandulph, the legate, also compelled the king to submit to a mortifying and degraded humiliation to the papal throne. He was next excommunicated; assumed contrition, but only to act with treachery and tyranny; which caused the barons, at the instigation of the Winchester prelate, to confederate against him, and compel him to sign Magna Charta. Winchester was afterwards conquered and occupied by French troops, who committed great devastation on the castles of the king and Bishop. Under the next reign and next prelacy, our city was again restored; but towards the end of the reign, much opposition arose between the monarch and monks about the election of a bishop.

Having now furnished a general view of the progressive history of Winchester and its See, up to the beginning of the thirteenth century, we shall direct our whole attention to the Cathedral, its offices and officers. By what has been already stated, it appears that the present church was built

[16] Milner, "from an ancient historian of great credit," gives a particular account of this coronation. Hist. Winchester, i. 240.

[17] Milner, from Rog. Hovedon.

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by Walkelyn, "from the foundation;" but many antiquaries contest this point, and assign parts of it to a *much earlier date.* On this subject I am willing to attend to the opinions and reasonings of all; and therefore willingly give publicity to the following letter, from the gentleman appointed by the Dean and Chapter to superintend the architectural repairs, &c. of the Church.

"DEAR SIR,

"I have at length undertaken to arrange, upon paper, the ideas that have from time to time arisen in my mind, relative to the styles and dates of the several parts of that interesting and venerable fabric, the Cathedral Church of this city.

"It is not without much diffidence, that I undertake to express my opinion upon a subject, which has engaged the attention of antiquaries of eminent learning and ingenuity. I shall, however, find some apology in the consideration that different conclusions have been drawn from the historical information they have collected; a circumstance which shows that such information, though very essential to our inquiry, cannot be entirely depended upon, without a patient and scrupulous survey of the existing parts of the fabric, which, I believe, it may with confidence be said, will afford ample evidence to warrant us in premising generally, that the ancient historians of the Cathedral, either from misconception of the authorities from which their information was derived, or from their zeal to extol the munificence of the several benefactors to the fabric, must have greatly exaggerated the description of the works performed at different periods.

"Having thus prepared a foundation, we shall be able to trace without great difficulty the works of the illustrious sovereigns and prelates who have been most eminently distinguished by their zeal and munificence, as founders or improvers of this ancient structure, from the commencement of the fourth century down to the period of the Reformation.

"One of the latest historians of this edifice, Dr. Milner, and the authorities he cites, inform us that a basilic of vast extent and magnificence

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was erected for the purpose of Christian worship so early as the second century, upon the site which the Cathedral now occupies: of such an edifice it cannot be pretended that any part can now remain to be identified, for we are told by the same authority, that after it 'had subsisted about 120 years it was levelled with the ground.' It is, however, probable, as will hereafter be shown, that some part of the foundation of such a structure may be still existing.

"After the destruction of the first edifice, it is said to have been rebuilt, from the foundation, no less than four times in the short space of 780 years. The improbability of this seems to have staggered the belief of Dr. Milner, who relates it; for he tells us it is probable that Ethelwold 'not only made use of the loose materials of the ancient building, but also incorporated such parts of it as he found of sufficient strength to be left standing;' and the same author, when he speaks of the rebuilding of this vast structure by Walkelyn, says, 'It was not then from any real necessity of such a work, that our first Norman bishop rebuilt the Cathedral; but the fact is, the Normans in general, being a high spirited people, held the Saxons, with all their arts, learning, and whatever belonged to them, in the most sovereign contempt.'

"From the historical notices we meet with, we shall find no difficulty in admitting, that great improvements were made in the fabric of the Cathedral at, or about, the following stated periods: viz. in the year 313, 'by the contributions of private Christians,' when Constans was bishop of the See; about the year 584, by the Saxon King, Kenewalch; about the year 980, by Bishop Ethelwold; and again, in the year 1079, by Bishop Walkelyn, of whom it is particularly recorded, that he built the tower, which was at that time considered a stupendous work; and that he cut down the whole of an extensive wood to supply the timber necessary for the completion of the edifice. This we may readily admit; but when we attentively compare the architecture, and the workmanship of the tower, with that of the greater part of the adjoining transept, we shall not hesitate to ascribe to the latter a much earlier date; for it is not difficult to trace

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distinctly, the junction of the Norman with the Saxon work, not only by the superiority of the masonry,[18] but by the shape of the arches. The two arches of every story, on each side of the transept next to the tower, and the respective piers between them, were evidently rebuilt with the tower; and this may be considered the extent of Walkelyn's work in masonry, as far as respects the Cathedral. In addition to this, which was certainly a work of considerable magnitude, it may with great reason be admitted, that he entirely new roofed the whole of the transept and nave in a manner that might well entitle it to be termed, new and magnificent; and when we view the greater part of the roof that now remains, we shall not be surprised at what is related of a whole wood being cleared to furnish the timber necessary for the purpose.

"The Norman roof now remaining, is that of the whole of the transept south of the tower, and that of the whole nave west of the tower, with the exception of about fifty feet in length from the west end, which was evidently destroyed by fire, though it is not known at what period, or by what accident the conflagration was occasioned: there is, however, reason to suppose, from the appearance of the timber, as well as from the mode of construction, that this new part of the roof cannot be of higher antiquity than the seventeenth century.

"The roof of the transept, northward of the tower, being of a construction very different from that of the nave, and southern part of the transept, we must conclude that the decay of the Norman roof in that situation was more rapid, and that it required renewal before the other parts; for we cannot suppose that Walkelyn would have left this part incomplete.

"It is presumed that what has been said of the architecture and workmanship of the tower and transept, will prove that some portions of the latter existed previous to the time when Walkelyn is said to have rebuilt it from the ground. It now remains to show, that in the ancient parts there now exists the clearest evidence of additions to the fabric, at a period still

[18] The improved workmanship of the Norman builders may be most clearly seen in the facing of the stone, and also in the joints, where the mortar is not equal to a fourth part of that used in the Saxon work.

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more remote; this is to be seen in the design, rather than in the execution of the work. The alteration now speaking of, was probably the work of Ethelwold, and consisted of an increase of the substance, and alteration of the shape, of four principal pillars of the transept, unquestionably for the purpose of supporting a tower at the extremity of each of the side ailes. It may be objected, that there is no historical notice or tradition of the existence of such towers, but the evidence of the present state of the structure is of the most decisive nature; for the imposts of the arches which supported the flanks of such towers, are now to be seen distinctly in the spaces between the roof and vaulting of the ailes; and whoever examines with due attention the side arches of the third story of the transept, will perceive that those nearest the extremities, (into which windows have been introduced) were not originally windows, but open arches of communication within the edifice, similar to those between the body and ailes.

"We now come to the investigation of the work of a period still more remote, which is the *Crypt*, under the part of the church between the high altar and the Virgin Chapel. The workmanship in this crypt, though plain and simple in its design, is far superior to any that is to be seen in the whole edifice, excepting those parts which will be hereafter spoken of as the works of de Lucy and Fox. This work is as much superior to that of the greater crypt, to which it adjoins, as the Norman is to the Saxon work in the transept; but its inferior dimensions seem to indicate that it is not the work of the high-spirited Walkelyn, and the circular termination shows it is not the work of a much later period; we may therefore conclude that this is a remnant of the work of our pious British or Roman ancestors, in the early part of the fourth century: and in conformity with the observations before made upon the existing appearances of the fabric, as well as with the historical notices mentioned by Milner, and his authorities, we may proceed to define the works of the various builders from that period down to the eleventh century in the following portions.

"The work of King Kenewalch, now remaining, may be supposed to include the first story of the transept, with the exception of the part before

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described as being rebuilt by the Norman bishop, and some other innovations in the windows: we may also conclude, that much of the work of that sovereign remains in the pillars of the nave, though they have since been remoulded, and probably much repaired, in prosecuting the works of the munificent prelate, Wykeham.

"It may be observed, that in the transept a new set off appears at the base of the second tier of Saxon arches, to which it is presumed the work of Kenewalch was taken down by Bishop Ethelwold, and that the work of the latter was continued from thence upwards, to the height of the present parapet, including the towers before spoken of, as well as an increase in the length of the nave; the whole length of which is evidently of Saxon workmanship, as appears by the columns that continue above the vaulting, where the masonry is of the same coarse kind as that before described, in contradistinction to the Norman work. The further work of Ethelwold may be seen in the greater Crypt, upon which he of course added a superstructure, though the work now standing over that foundation is of a much later date, which will be spoken of in its place. With respect to timber roofing, we must suppose that Ethelwold made use of such as he found upon the old building, for when we admit so great a part to have been renewed by Walkelyn, we cannot suppose that he rejected what had been new within the short space of one hundred years, when we find that which he used has endured more than seven hundred years. Milner tells us positively, that Ethelwold first enriched the Cathedral 'with its subterraneous crypts which it before had wanted:' this is certainly at variance with what I have suggested relative to the lesser Crypt; to reconcile which it may be presumed that Milner's authority (which in that instance is not cited) may have meant that the Cathedral was deficient in that respect, or that it wanted crypts proportionate to the general scale of the edifice, and not that it had no crypt. We now come to the work of Walkelyn, which, it is presumed, has been sufficiently proved to be confined to the building of the central Tower and such parts of the edifice as immediately abutted upon it, and to the new roofing of the transept and nave.

"I agree with Dr. Milner in the supposition that Walkelyn's work did

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not extend eastward of the present tower, but a considerable part of the Saxon edifice remained standing in that situation, including the smaller Tower which Rudborne informs us fell upon Rufus's tomb. The tower thus mentioned I conceive to have been one of those which stood at the eastern extremity of each of the side ailes of the choir, similar to those I have before described as once terminating the side ailes of the transept. An examination of the crypt will show that additions had been made to the walls of the substructure, at a period subsequent to their first erection, which cannot easily be accounted for, otherwise than for the support of the towers thus assigned to that situation; and the fall of one of them towards Rufus's tomb may be reasonably accounted for from the evident circumstance of the foundation in that direction being less substantial than that of the opposite side.

" Before we come to an examination of the works of Bishop de Lucy, it may be observed, that an architectural innovation, probably one of the first specimens of the *pointed arch* in this country, as an integral ornament, is to be seen in the wall inclosing a part of the south-west aile of the transept. This work may be reasonably attributed to Bishop *de Blois:* it seems to appear as an experiment to try the effect of the pointed arch, compared with the semi-circular one, and it is curious to observe the predilection that seems to have prevailed in favour of the former, as that is placed in a situation to be viewed with greater advantage than the other, and is also more prominently ornamented.

" We now come to *the work of de Lucy*, in the consideration of which we are again interrupted by a tower of the old Saxon church, that was left standing in the part eastward of the choir by Walkelyn; and this occasions some difficulty in understanding what was the state of that part of the fabric when de Lucy began his work; for we are to recollect, that the weather-cock falling from the tower in the year 1214, broke the shrine of St. Swithun, which, Dr. Milner justly observes, must have stood near the high altar, and was not likely to have been struck by a heavy body falling from the present tower. We may therefore attribute this accident to the failure of one of the old towers, before described as having stood at

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the extremities of the side ailes of the choir, in which situation the high altar must have been placed nearly between them. The difficulty which next occurs is to find the situation of the *tower* so particularly stated to have been begun and finished in the year 1200. The works of this munificent prelate, now remaining, will, I conceive, justify a conclusion that a tower built under his direction would have been of sufficient strength to have continued to the present time; nor have we any reason to believe him so deficient in judgment as to have placed it in a situation to interfere with any future improvement of the part containing the high altar, which must at that time have been the most ancient part of the whole fabric: by these considerations we shall be induced to look for de Lucy's tower at the eastern part of his work, and we may therefore accordingly recognize a portion of it in the western part of the present Lady Chapel, which has evidently been of greater height at some former period than it is at present; as part of the staircases that led to another story are now to be traced, though they are nearly filled up by rough masonry in effecting subsequent alterations.

"With respect to the other works executed by de Lucy, there is some reason to suspect, however extraordinary it may appear, that he did not absolutely take down the whole walls of that part of the Church situated between the old high altar and his new tower, but that the upper part of the ancient walls were by some means supported while the arches and pillars were inserted under them; for there are indications of those walls having been ornamented, above the present vaulting, with sculpture of a very singular pattern, which is so situated that it can hardly be considered as the accidental application of old materials re-used; it may, however, be observed, that in all (even the most ancient) parts of the fabric old materials, exhibiting mutilated mouldings, and other ornaments, are to be seen indiscriminately used in the successive repairs and alterations, from the time of the Saxons down to a very late period.

"In returning to the work of de Lucy, we may see cause to believe that a considerable alteration was made in his plan after his decease, at which

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time the work had not probably proceeded further than the vaulting of the central aile, or nave of that part of the Church, and the walls of the small chapels north and south of the then new tower, or Lady Chapel: the width of these small chapels I conceive to be the width intended by de Lucy for his whole work, as by adhering to this he would have preserved the ancient proportions, which were evidently violated by increasing that width to meet the extreme width of the second Saxon edifice. The ill effect of this innovation is to be seen in various ways; first, in the disproportionate appearance of the side ailes, compared with the centre, or nave; secondly, in the defective state of the walls, which are forced much out of their perpendicular by the pressure of the vaulting of the side ailes of such extraordinary width: this failure, however, may be partly attributed to the circumstance of the outer walls being built upon new ground, while the opposite pillars stood upon the solid foundation of the ancient crypt; and thirdly, in the unequal and unfinished appearance of the east ends of the ailes; but although these defects occurred in the design, it must be observed that the workmanship of this period far surpassed any thing that preceded it: the face of the work as well as the mouldings are wrought with care and accuracy, and the foliage of the capitals is sculptured with boldness and elegance. The *staircases* contained in the two turrets of the eastern ends of these ailes are, I believe, unique: they certainly exceed every thing I have seen or heard of in that way. One hardly knows which to admire most, the elegance of the design or the accuracy of the execution: I imagine those staircases must have led to some offices frequented by superiors of the establishment.

"It does not appear from any historical notice that I have met with, that any considerable repair or improvement was made in the Cathedral after the completion of Bishop de Lucy's undertaking till the time of William de Edington; a prelate who, Dr. Milner says, was 'in his virtues and talents only inferior to Wykeham himself,' and 'that justice has never been done to the memory of this benefactor of our Cathedral.' This passage seems to insinuate that Edington must have executed other works than those described by Bishop Lowth in his Life of Wykeham; and here

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it may be observed, that another writer upon ecclesiastical architecture, the Rev. J. Dallaway, in one of the tables at the end of his work, purporting to exhibit the dates, dimensions, and names of the founders of the various parts of the English Cathedrals, mentions the building of the choir of our Cathedral, 138 feet in length and 86 in width; and also the Lady Chapel, 54 feet in length, as the works of Edington in the year 1350. The same table mentions the tower, 133 feet high, as the work of Godfrey de Lucy, in the year 1190; and the presbytery, 93 feet long, and 86 wide, as the work of T. Langton, in the year 1493. Here we find the dates correspond with other accounts of the times when the respective prelates held the see. The part of this statement, relative to the work of de Lucy, certainly appears to be at variance with other accounts, which seem to be admitted as authentic, and are corroborated by the style of the architecture; but that part which relates to Edington, though no authority is cited, appears worthy of consideration, as I am not aware of any authentic account relative to that part of the fabric. For though Dr. Milner, speaking of the part of the Cathedral 'between the tower and the low ailes of de Lucy,' says, 'that great and good prelate, Fox, undertook to rebuild it;' yet I cannot suppose that a person so well acquainted with the various styles of ancient architecture could mean, that the pillars and arches of the presbytery, with the windows over them, could have been executed by the same persons, or in the same age, as those of the side ailes adjoining; those works are in reality very different, both in design and in execution, and I am therefore inclined to believe that Mr. Dallaway has obtained some information upon the point that escaped the industrious researches of Dr. Milner. From these circumstances, and from the appearance of the work itself, it seems highly probable that the part between the tower and the altar-screen was built by Edington, and that the Stalls in the choir were also the work of the same prelate, or of his executors; for upon minute inspection it may be found that there are many similarities in the execution of these works, and those about his tomb and its inclosure. I pass by, at present, the part between the altar-screen and the work of de Lucy, considering that to be

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the work of another benefactor, and proceed to the west end of the fabric, where I agree with Dr. Milner, that Edington, or his executors, completed 'the two first windows from the great west window, with the corresponding buttresses, and one pinnacle on the north side of the church; as likewise the first window towards the west, with the buttress and pinnacle on the south side.' I am further of opinion, that the two west windows of the side ailes were executed at the same time, and probably the two hexagonal turrets; these certainly appear to have been carried as high as the present parapet before any alteration was made in the design in consequence of Wykeham's undertaking, as it may be seen that a cornice, evidently intended to have been continued from the turrets along the outer wall of the nave, is suddenly broken off, and another cornice begun, at some height above it. It is also evident that the sloping parapets, running from the hexagonal turrets, over the windows of the west end of the ailes, are carried several feet higher than they were designed to be by Edington; as part of the course of stone, intended to project over the junction of the lead covering of the roof, with the inside of the wall, is now to be seen; by which we discover that the small moulding upon the second ornamented space over the window was intended as the extreme height of that part. The nature of the ornaments in the parts now under consideration was certainly calculated to justify the observations of Bishop Lowth, that 'in the year 1371 some work of this kind was carrying on at a great expense;' but whether it included the great western window or not, is doubtful. I am of opinion that the sum provided by Bishop Edington was expended before the intended work was completed, for whatever was done at that time must have fallen far short of what was really necessary; since we are informed by Bishop Lowth, that upon Wykeham's visitation of the Cathedral in 1393,[19] 'the fabric of the Church was greatly out of repair, and the estates allotted to that use were very insufficient for it. The bishop ordered, that the Prior for the time being, should pay 100*l.* a year for seven years ensuing, and the Sub-prior and Convent 100 marks in like manner, for

[19] Lowth's Life of Wykeham, third edit. *p.* 193.

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this service; over and above the profits of all estates so allotted, and all gifts and legacies.' Now it is difficult to conceive, that the nave or ailes could, at that time, have been so much dilapidated as to call for this extraordinary injunction, when we see the transept at this time so nearly in its original state; we must therefore attribute the defect to the unfinished state of the work begun by Edington.

" We now come to an investigation of the improvements made in this venerable structure by a prelate justly celebrated for the profound skill and taste displayed in the various works executed under his auspices, and through his boundless munificence. In the subject before us we view the last *work of William of Wykeham*, commenced in the 70th year of his age, and prosecuted with diligence throughout the remaining ten years of his life; though it is to be regretted that we cannot with certainty determine the extent of the work executed during that time. Dr. Milner has discovered that Wykeham did not absolutely take down so much of the ancient fabric as his learned biographer supposed he did, and this we may readily admit; but it is to be observed, that Bishop Lowth quotes Rudborne as his authority, and if Dr. Milner has himself been mistaken respecting what he represents as the work of Bishop Fox, we shall not feel much difficulty in supposing that similar mistakes have arisen respecting the extent of the works executed at more distant periods by Ethelwold and Walkelyn, as previously assumed. In proceeding to trace the works of Wykeham, we have an unerring guide in the Bishop's own Will, as far as it is applicable to this purpose. By it we find, that within fifteen months previous to his decease, so much of his undertaking remained unfinished that he directed 3000 marks to be applied for its completion (a sum far exceeding what he had formerly directed the prior and convent to expend in seven years): and we find by his directing the walls, the windows, and the vault to be finished throughout according to the new mode in which he had already completed some parts on the south side, that a considerable part on the north side still remained unfinished: but as we find no mention of the great west window, we may conclude that he commenced his work in that part. I have before expressed some doubt whether this window

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was the work of Edington, or Wykeham; but when it is considered that there is a peculiarity in the upper compartment very unlike any part of Edington's, and invariably followed through the whole of Wykeham's windows; and when we see the outer face of the wall over the window, and the face of the wall making the gable end of the roof, ornamented with mouldings and compartments accordant with the known taste of Wykeham, we can hardly hesitate to pronounce it his work: we may also with confidence attribute to him the judicious and elegant alteration of the Saxon pillars, the whole of the windows of the nave and of the ailes, (excepting those before attributed to Edington,) and the vaulting of the ailes with which the flying buttresses are so ingeniously combined for resisting the pressure of the greater vault. But when we compare the vaulting of the ailes with that of the nave, stupendous as we must acknowledge the latter to be, we cannot but feel that the former presents a much more finished appearance, and that the genius of Wykeham had ceased to direct the operation. The vault of the nave may therefore be considered as the work of Wykeham's executors, probably assisted by his successor, *Cardinal Beaufort*, who is described by Dr. Milner as a great benefactor to the Cathedral, though he does not particularize his works. I think it highly probable, that in addition to a share in the vaulting of the nave, the Cardinal erected the *Portals* which make so fine a feature in the western façade; and that he also added the two side windows, eastward of the altar screen, as well as the Screen itself, and the beautiful row of canopies facing eastward, in Bishop de Lucy's part of the Church, as I conceive those to be works of an earlier date than Bishop Fox, to whom Dr. Milner ascribes them; besides the works of Fox are always to be known by his arms and devices, of which these inimitable specimens of art are quite destitute.

"When *William of Waynflete* succeeded Beaufort in the See, we may presume that the Cathedral was in the most satisfactory state of repair; as we do not find by his biographer, Dr. Chandler, that he undertook any repair or embellishment of the fabric, except his own sepulchral Chantry. We may, however, be assured, that a prelate possessing in so eminent a degree the liberality as well as the talents of his great predecessor,

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Wykeham, would not have withheld his assistance, if any part of the fabric had remained in an unfinished state. It cannot be necessary for me to say any thing of a monument so well known as the chantry of this prelate, further than to express my opinion that as it would not be desirable to see in that situation an exact copy of its opposite neighbour, the stately and well executed sepulchral chantry of Beaufort, so it would be extremely difficult, if not impossible, to devise a more elegant and fit companion for it.

" The next work in chronological order is the alteration and addition to the *Lady Chapel*, which Dr. Milner sufficiently proves to have been executed by the *Priors*, *Hunton* and *Silkstede*, though the latter may probably have been assisted by Bishop Courteney. The old part of the Lady Chapel must have been previously vaulted, as appears by the disposition of the ornaments on the east and west sides: we cannot say much in praise of this work of good Prior Silkstede, as far as respects the vaulting, the columns, and the windows, though the ornaments below the windows, both outside and within, are entitled not only to notice but to admiration, as well for the design as for the execution; and of the linings and fittings of this chapel, in carved oak, it is impossible to speak in terms that can do justice to the subject. The chasteness of the design will, I believe, be generally considered to have a more pleasing effect than the profusion of ornaments spread over the neighbouring Chapel, which was fitted up by Bishop Langton about the same time, for his sepulchral chantry, and exhibits many beautiful specimens of carved oak, though they are rather too much crowded to be seen with advantage. This chapel, however, as well as the opposite one on the north side, appears to have been previously occupied as private oratories; as there are ranges of niches in the eastern walls, of a style at least as early as the time of Bishop Edington.

" It now remains to point out the works of *Bishop Fox*, the last who has been distinguished by any extensive repair or improvement of the fabric of the Cathedral; and though we may not ascribe to this prelate the whole of the works supposed by some to have been executed by him, yet it must be acknowledged, that in taste, in skill, and in munificence, he is entitled to be

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considered as the worthy successor of Wykeham and of Waynflete. His works in the Cathedral I conceive to be the two turrets at the eastern extremity of the presbytery, with the magnificent window between them, and the whole of the ornamented wall over it, terminating with an elegant tabernacle ornamented by the pelican, his favourite emblem, and containing his statue, in stone. It ought not to escape observation, that the outside label of this window springs from two corbel busts, representing a king and a bishop, both finely sculptured, and in the highest state of preservation: and when it is considered that the art of sculpture was at that time in a flourishing state, it is probable that these busts may be true portraits of King Henry the Seventh and of Bishop Fox. The timber-framed Vaulting of the presbytery is also the undoubted work of Fox, and in this, as well as in the east window, he has shown great taste and judgment, by consulting the models before him, in the western window and in the vaulting of the nave, upon both of which he has improved. It is also unquestionable that this prelate rebuilt, from the foundation, (that is from the walls of the crypt,) the whole of the Ailes, north and south of the presbytery, including their windows, roofing, and stone vaulting, with the flying buttresses and pinnacles, the whole of which was executed in the most perfect style of workmanship. The open Screens between the presbytery and ailes may be considered as the completion of this prelate's work, excepting his own Chantry, which is certainly a master piece of its kind, equally calculated to display an elegance of taste in design, and the perfection of art in its execution. The successive prelates from Edington to Langton (with the exception of Courteney, who presided but a short time in this lucrative See,) had erected or adorned sumptuous chantries in the varied styles of the times in which they respectively flourished, and Fox seems to have determined not to make a chasm in the series of works that are at once calculated to delight the admirers and instruct the practitioners in art. This accomplished prelate, as was before observed, had succeeded in improving upon models presented to his contemplation in his own Cathedral, but in this instance he seems to have despaired of doing so, and therefore to have studied the work of his contemporary, Bishop

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Audley, in the Cathedral of Salisbury; and in this it will, I believe, be admitted, that he has also improved upon his model: and this is the last work executed in our Cathedral in the fascinating style called Gothic.

"The opposite Chapel, erected by *Bishop Gardiner*, has only the merit of occupying a space nearly similar to that of Fox's, but its architecture clearly discovers that the revolution in religion was accompanied by as sudden a revolution in art. It is really astonishing, in viewing this chapel, to observe, that although some part of it was intended to imitate the work of Fox, yet the execution of that part is incredibly mean.

"There appears to have been an attempt to return to the former style in the time of Charles the First, when the ceiling was made in that part of the choir under the tower, and the canopy placed over the communion table; but those attempts were not more successful than that to complete the tower over the entrance to Christ-Church tower at Oxford.

"Of Inigo Jones's justly celebrated Screen, I can only say, that I should admire it in another situation; and wishing that before you have completed your series of Cathedrals, you may see something more appropriate in its place, I remain, dear Sir,

Yours, &c.

"*Winchester, Dec.* 29, 1817. W. GARBETT."

I have given publicity to the preceding ingenious and original remarks by my intelligent correspondent, respecting the ages of different parts of the building, because the whole evidently emanates from a mind intimately acquainted with the subject; and because I am aware that many persons, as well as Mr. Garbett, are of opinion that parts of the present fabric of Winchester Cathedral, are true specimens of Saxon architecture, and raised by the Saxons before the Norman conquest. Some of these persons, however, very unlike my correspondent, are influenced more by wayward fancy than judgment,—are impelled to believe and assert whatever their prepossessions and prejudices incline them to—and are always endeavouring to reduce the styles and ages of buildings to favourite theories, instead of seeking for ample evidence to authenticate dates. It is also a favourite

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maxim with some of these gentlemen to carry back the date of every church as far as possible, as if they thereby derived a peculiar pleasure, or advantage; and like the late Mr. King and Mr. Carter, they do not hesitate to assert, peremptorily, that the oldest part must be of the age of its first foundation. To such persons, who prefer fiction to fact, and romance to history, it is useless to argue, and impertinent to urge the claims of rationality and common sense. Still, however, as the impartial student seeks for faithful information in such a work as the present, and is entitled to expect the candid opinions of the author on a controverted subject, I feel it my duty to explain my own opinion, and the reasons on which that is founded.

Respecting the origin of the present fabric, the statement of Rudborne is as conclusive as language can render it. He asserts—and we must suppose from documents belonging to the church—that Walkelyn began to *rebuild*, or *re-edify* it from the foundation, in 1079:[20] and on the 6th ides of April, anno 1093, he says that the new fabric was completed and re-dedicated. He proceeds to say, that on the day following the feast of St. Swithun, the bishop's men began to break down the old monastery, and which was *demolished within the year*, excepting one porch, or portico, and the great altar.[21] If this evidence be not sufficiently conclusive, we shall derive much collateral proof from comparing the style and character of the arches, columns, capitals, and bases; the windows, buttresses, mouldings, and piers of this Church, with such buildings as are admitted to have been raised by the Normans. Of these many remain so precisely similar to the crypts, transepts, and remaining part of the chapter-house at Winchester, that we must conclude they were erected at the same time, and by contemporary builders. Besides, we are repeatedly told that the Normans were a proud, aspiring, pompous people; eager to make every thing new in their

[20] "Anno MLXXIX. Walkelinus Episcopus a fundamentis Wintoniensem cœpit reædificare ecclesiam." Ang. Sac. i. 294.

[21] "Sequenti vero die Domini Walkelini Episcopi cœperunt homines primum vetus frangere Monasterium; et fractum est totum in illo anno, excepto portico uno, et magno altari." Ang. Sac. i. 295.

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newly acquired territory, and to impress all their works with their own national marks; they were also equally prompt to sweep away all traces of the arts and customs of the people they subjugated. These considerations, and others which might be adduced, make me conclude that no architectural part of the present church is strictly Saxon. Some of the foundation walls are probably, and merely probably, anterior to the Norman conquest: but as expense and labour were secondary objects with such men as Walkelyn and Gundulph of Rochester; and as their edifices were intended to be *much larger* than those of their predecessors, we can scarcely believe that they would make use of even their foundations. It is true there are some variations in the masonry, i. e. in the joints and courses of the stones in the extreme ends, and the more central parts of the transepts; but this might have arisen from different workmen, who were employed even at the same time, and still more from those who were engaged on the Church at different periods of its erection; for it cannot be doubted that an edifice of this size must have been some years in progress, and that many masons were unquestionably employed in its construction.

The dates assigned by Mr. Garbett to the other parts of the Church are mostly in unison with my own opinions; on two or three points we are, however, at issue, and in describing those members of the building, on which we differ, I shall make free to offer a few remarks.

Still, although I cannot satisfy my own mind, or persuade myself that Winchester Church contains any decided specimens of early Anglo-Saxon architecture, I am aware that many other persons may feel perfectly convinced, and may perceive clear proof of remote antiquity in the styles of arches, and in the masonry. On such obscure subjects there will be difference of opinion, and this difference will most probably lead to truth. My mind, I own, is extremely scrupulous, and requires something bordering on palpable demonstration. Knowing that many persons have deceived themselves, and then imposed on the world, by precipitancy and credulity; I have persuaded myself that caution, and rational scepticism, on historical subjects, are necessary to constitute the impartial antiquary.

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CHAP. III.

DESCRIPTION OF THE FORM, ARRANGEMENT, AND CONSTRUCTION OF THE CHURCH:—ALSO OF ITS EXTERIOR AND INTERIOR BEAUTIES AND DEFECTS, WITH REMARKS ON ITS STYLES OF ARCHITECTURE:—AND ON THE VARIOUS PORTIONS OF THE EDIFICE, WITH REFERENCE TO THE ACCOMPANYING PLATES.

THE Cathedral Church of Winchester has been called '*a school of ecclesiastical architecture*,' and with some degree of propriety: for as a school is intended to instruct novices in any branch of art or science, so this edifice is calculated to display to the student an interesting and varied series of examples of the ancient architecture of England, from an early age up to a recent period. Here therefore he may study styles, dates, and those varieties which peculiarly belong to the sacred buildings of the middle ages. He will also find, in this edifice, some very interesting examples of construction, in the walls, vaulting, and other parts of the masonry and carpentry: all of which are as essential to the scientific architect as the art of designing and planning a building. If we fail to satisfy ourselves as to Roman remains, or genuine Saxon work—if, after a careful examination, we retire either doubtful, or persuaded there is no such architecture, still we shall have ample evidence and examples of Norman works. The plans and magnificent designs of those proud invaders, and innovators, are amply set forth in this fabric. We see that they built for themselves and for posterity; that their edifices were solid and substantial; simple in their forms, and large in their parts:—that as their religion was intended to awe, terrify, and soothe the mind, so its primary temple was calculated most essentially to promote these ends. Vieing with Gundulph and other Norman prelates, Walkelyn seems to have designed his Cathedral on a scale of grandeur to equal, or surpass, all the others in the island; and although we are not informed by what means he carried his designs

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into effect, we are assured that he raised nearly the whole of the Church in his life-time. A large portion of his work is now standing; but much of it has been altered, and more is obscured.

From what has been already related, it appears that not only a Church, but the necessary offices for a prior and monks, were erected by the first Norman bishop. Nearly every architectural member of the latter has been swept away, as well as the cloisters, chapter-house, and other appendages.[1] The Church, however, remains for our admiration and enquiry; and at present consists of the following members:—a nave, with two ailes, a transept to the north and another to the south of a central tower, each having ailes at the sides and extreme ends;—a choir, and a presbytery with side ailes;—a space, east of the altar, consisting of three ailes, all of nearly equal width and height;—a lady chapel, east of the latter;—two chantry chapels to the north and south of the lady chapel;—three distinct crypts beneath the east end of the Church, and five other chantries.

The *Exterior* of Winchester Cathedral presents few beauties, or attractive features. Its length of nave, plainness of masonry, shortness and solidity of tower, width of east end, and boldness of transepts, present so many peculiar and specific characteristics. Although the architectural antiquary seeks in vain for that picturesque arrangement of parts, and successive variety which belong to the Cathedrals of Salisbury, Lincoln, Wells, &c. yet he soon discovers a peculiar grandeur from its extent and quantity; and also many specific features of design, which tend to rouse and gratify inquiry. As a *distant object* the Church presents a large and long mass of building. Its nave, particularly as seen from the south, is distinguished by its length of roof and extent of unbroken lines; and the low, stunted tower, as Gilpin remarks, "gives the whole building an air of heaviness"[2]

[1] In the Deanery House, and in one of the Prebendal Houses, south of the Church, are some columns, arches, and vaulted roofs to certain rooms on the ground floor.

[2] The same author, who is generally judicious, and often elegantly apposite in his comments, uses some strange and absurd language in speaking of this Church. He eays, "I doubt whether a *spire* was ever intended," when there was no reason either to doubt, or to question the subject; as spires were not known when this tower was built. Again, he asks, "Why the tower, *in the hands* of so *elegant* an architect, [Wykeham] was left so ill-proportioned, is a question of surprise." Now the tower was never *in the hands*, nor subjected to the improvements, of this clerical architect.

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The whole Church is seated in a valley, and on three of the approaches to the city is seen from high ground. On the east and west the hills are much higher than the top of the tower, and consequently the building is viewed to great disadvantage. The eastern end, however, with its pinnacles, turrets, flying buttresses, and tower, form a fine and pleasing group. From the Portsmouth and Alton roads, i. e. approaching it from the S E. and N. E. the Church is seen to rise above the contiguous houses and trees in massive, bold, and picturesque features.

The *Interior*, however, will amply compensate for any defects or deficiencies of the outside. This presents several architectural and sculptural excellences: this displays a variety of truly interesting and important subjects, for professional and critical examinaton. Whilst the fine and sublime architecture of Wykeham, in the nave and ailes, produces the most impressive effect, and claims general admiration; the substantial, plain, and large works of Walkelyn, in the tower aud transepts, are imposing and simply grand. In the north Transept, lately cleaned and restored, we see the effect and character of this style, in nearly its pristine state. Every member is in unison with the rest: each is large, bold, and unadorned. The bases, capitals, clustered columns, or piers, and the single shafts, are devoid of all ornament, and appear to be entirely designed for their proper places and necessary uses. The arches, likewise plain, are composed of squared stones, and formed wholly for strength and utility, without any pretension to beauty. On the contrary, in the carving of the *Stalls*, and the wood-work of the Lady Chapel and Langton's Chapel, we see a redundancy of ornament prevail. The designers seem to have wantoned in a licentiousness of fancy, and thought they could not surcharge their works with too much variety, or introduce an excess of decoration. Still these parts of the edifice afford us much delight, even from this very caprice. The eye wanders from one form and object to another, in search of novelty, and the mind is kept in constant and pleasing exertion by analyzing and appropriating the whole. The elaborate and sumptuous *Altar-Screen* is full of architectural members, and is certainly very beautiful. It is covered with niches, canopies, buttresses, pinnacles, crockets, pediments, &c. and when in its original colour and condition, with statues and costly orna-

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ments, must have been surprisingly splendid. The monumental *Chantries* for Fox, Beaufort, Waynflete, Wykeham, and Edington, have all their peculiar beauties, and each presents a specific style in design and detail: that of Edington has, perhaps, the least interest as a whole; but its statue is the most elegant of any in the Church. Wykeham's altar-tomb, and some of its interior parts, are fine specimens of the age; Fox's chantry is a superb example of monumental architecture; gorgeous in its design, and exquisite in execution. Those for Beaufort and Waynflete seem placed in opposition to each other, like rival beauties, to court admiration: each consists of a pyramidical series of canopies, crocketed pinnacles, niches, tracery, buttress piers, &c. raised on, and supported by, open arches, piers, and panelled screens. Each also occupies a corresponding arch, and each is formed to enshrine and surmount the altar tombs and statues of the deceased prelates. It may be confidently asserted, that the combined group of chantries, screens, and clustered columns, in this part of Winchester Church, is not equalled by any spot in England, or in Europe. Its full effect, as first discovered to the stranger, is represented in *Plate* XVII. and comprehends the chantries of Fox, a; Beaufort, c; and Waynflete, b; with the chapels of Langton, e; and the Lady Chapel, d. Every remove of the spectator, as he wanders round this part of the building, presents these objects differently grouped, differently combined, and with varied effects of light and shade. With such a splendid feast before him, it is not to be wondered if the architectural enthusiast indulges himself to excess, and almost satiates his senses.

The foregoing subjects may be regarded as the pre-eminent beauties of the Church; but still there are many others to claim the attention of different persons, accordingly as they are influenced by particular studies or partialities. Most of these will come under notice in the following description of the principal divisions and parts of the fabric.

The *Nave* and its ailes are distinguished by the uniform style of the whole; in solid and elegant piers, arches, windows, sculptured bosses, &c. "This," says Gilpin, "is perhaps the most magnificent nave in England." The Transepts and Tower next claim attention, as unrivalled specimens of

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Norman architecture. Solid masses of masonry, vast spaces in height and width, with very little ornament, are the distinguishing features of those portions of the edifice. The transepts are open to the timber roof, and thus appear very lofty: but the effect of the rafters, and ragged timbers, is offensive. It prevents the idea of neglect and ruin, and thus, when contrasted with the solidity and uniform beauty of the nave, makes a very unfavourable impression on the mind. In the southern transept, the aile to the west and south is entirely excluded by a wall, which fills up the whole of the arches; and the eastern aile is divided into three different chapels, or chantries, by screens, between each, and also between them and the centre of the transept. The northern Transept is less encumbered and less obscured: its centre, east and north ailes, the triforium, and clerestory, are all clear and open to inspection; but the western aile is a place of lumber, and its arches are walled up. [See Plate XII.] The *Choir* and eastern end are elevated above the nave and ailes by an ascent of several steps; and in this portion of the building the stranger will perceive several different styles of architecture, and several different subjects to arrest his attention, and demand his admiration. The choir occupies a space mostly beneath the Norman tower, and is fitted up with a series of elaborately carved stalls on the west, north, and south sides. In the carvings of basso-relievo, finials, crockets, and misereres, there are many grotesque designs, as well as many specimens of very fine workmanship. At the north-eastern extremity of the choir is the *Pulpit*, a very curious piece of carved work, and evidently executed for Prior *Silkstede*, whose name is twice repeated on it. On the same side of the choir, beneath one of the lofty arches of the tower, is the Organ, which thus occupies an unusual place. Nearly facing the pulpit is the Bishop's Stall, or throne, a very incongruous and absurd piece of workmanship, presented by Bishop Trelawny, and intended as an ornamental appendage: but, like the screen between the nave and choir, it is formed in the Roman or classical style, as commonly termed, and therefore becomes an unsightly object. Between the choir and altar is a large open space, called the *Presbytery*, which is separated from the ailes by stone screens, and from the altar by a

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carved railing. Immediately behind the altar-screen is an open space, formerly a chapel, and inclosed by the splendid chantry of Fox, on the south, that of Gardiner, to the north, the altar-screen on the west, and another screen to the east. All these objects are highly interesting to the architecturul antiquary, and will be hereafter described. East of these is a large open space, consisting of three ailes of nearly equal width and height, and inclosing the very elaborate and elegant chantry chapels, raised over the bodies of Cardinal Beaufort, and Bishop Waynflete. In this part are also several other monuments, slabs, &c. some of which have recently been removed to this from other parts of the Church. The eastern end of the building consists of three distinct Chapels, of which the central, or Virgin Mary Chapel, extends further, and is much larger than the other two: these are small square spaces, separated from the ailes by carved wooden screens, as is also the lady chapel. That on the south has a large altar tomb in the centre, some finely carved wainscotting, with a seat on two sides, and remains of an altar-table, &c. at the east end. The wood work of this, as well as of the lady chapel, is elaborately carved, and charged with shields of arms, mottoes, figures, foliage, &c. At the eastern extremities of the ailes are the two *Stair-Cases*, surmounted by octangular turrets, which have been already justly praised by Mr. Garbett. Beneath the presbytery, ailes, lady chapel, &c. is a series of *Crypts*, consisting of three distinct and varied apartments, two of which are certainly ancient, but the other is of comparatively modern formation. In the more ancient one will be found a corresponding style of design to the transepts, in its columns and arches, but varied in proportions, as better adapted to their peculiarity of situation and object. Here the architect formed his plans for posterity: he laid his foundations broad and solid; and directed his works to be plain and firm. The columns, piers, and walls are composed of solid masonry, without the least ornamental sculpture, or moulding.

Having thus briefly pointed out the chief beauties and features of the Church, it is a duty I owe the reader, conformably to the plan adopted in the histories of the other Cathedrals, to notice some of the prominent

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deficiencies and *blemishes* of the present fabric. I regret to say, that these are numerous, although much has been recently done to remove them: and it is hoped, that the same spirit, which impelled the late improvements, may influence the guardians of the Church to prosecute their laudable work with zeal and with judgment.[3]

Externally, the whole Church may be completely insulated and easily laid open to public view: the ground on the west and north sides has accumulated four or five feet, and this should be removed: a lofty wall, at the north-east end, might also be taken away; other walls on the south side, with a sloping roof, and some extraneous building against the transept, likewise detract from the effect and beauty of that side of the edifice. The whole of this transept requires some essential repairs and restorations, in the masonry and the windows; and the trifling bell turret, at the angle, should be immediately taken down. The *Tower* has generally been censured as low, flat, and mean, and with much truth: but it must be

[3] Within the last eight years the present Dean and Chapter have made the following repairs and improvements to the Church: — new roofed the ailes, north and south of the presbytery, and of the Lady Chapel; repaired and new leaded some other parts of the roof; renewed the mullions of the four windows on the south side of the presbytery, and two of those in the south aile; the great east window, and several windows of the nave, have been carefully repaired; the finial tabernacles and statues at the east and west ends, and two of the flying buttresses at the south side, have been restored. The north transept has been recently cleaned, pointed, and repaired; some tombs from the floor of the nave and transepts have been removed to the east end; the galleries have been cleared, and much white-washing, &c. has been cleaned away. Most of these repairs and alterations are truly judicious and praise-worthy: but some of them, I am sorry to remark, will not justify approbation. The members of the chapter will act wisely to bear in mind, that an English Cathedral may be regarded as national property,—as a public edifice confided to their guardianship, in trust for the whole kingdom. Its founders and successive benefactors thus considered it, and endowed it with repairing funds, to uphold its walls, and support its integral features. Hence it is as much the bounden duty of every succeeding Chapter to guard the fabric from decay, and every species of injury, as it is to attend to the prescribed routine of clerical discipline. Every neglect on their part, and every careless or intentional innovation on the genuine character of the building, is both a dereliction of duty and an offence to the public. The apathy or wantonness of former officers will not justify the smallest neglect from those of the present age; for now the architecture, and each part of these edifices, are regarded with admiration by men of taste; and the enlightened part of the public, as they must view them with increasing interest, will also watch them with jealousy.

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recollected, that this is in unison with the Norman part of the Church, and that we examine and admire it more as an architectural specimen of ancient art, than for its beauty of form, or picturesque features. The long and flat extent of the nave and aile, on the south side, presents a dull, monotonous aspect, but this part was formerly provided with an extensive range of cloisters, and some monastic buildings.

Internally, we shall perceive several objects to offend the eye of taste, and many things out of place and out of harmony. Commencing with the nave and its ailes, there are several marble slabs and monuments inserted in and attached to the wall; and which are not only injurious to the effect of the whole, but some are destructive of the architecture.[4] In this part we are really surprised to find that the distinguished architectonic prelate, who built the nave, &c., should have placed his own monumental chantry in a spot to injure the beauty and symmetry of his design. Its screen, instead of harmonizing with the style of the bold clustered columns, to which it is attached, presents a series of tall, meagre mullions, without beauty, and devoid of meaning. Besides, the whole breaks in on the line and massiveness of the nave, interrupts the eye, and attracts the attention to small, and not elegant parts, when it should be fully and wholly occupied by the whole. The architect's best monument

[4] It is much to be regretted that our venerable and noble Cathedrals should, for so many ages, have been disgraced and disfigured by petty and pretty monumental tablets. The white, black, and variegated colours, of which they are formed, are not only inimical to all harmony and beauty, but the manner in which they are usually inserted in the walls and columns is ruinous to the stability of buildings. If the proper officers of the church are regardless of such shameless proceedings, there should be committees of taste, or a general public surveyor appointed, to watch over and direct all the monumental erections, as well as the reparations of each edifice. It is a lamentable fact, that we scarcely ever see a new monument raised with any analogy, or regard to the building in which it is placed. The sculptor and director seem only ostentatious of themselves. To render it showy, imposing, and even obtrusive, is their chief solicitude; and the trustees of a Cathedral are too generally regardless of every thing but handsome fees. Hence Westminster Abbey Church, and Bath Abbey Church, are become mere show rooms of sculpture, and warehouses of marble. A monument recently raised in Salisbury Cathedral, from a design by the Rev. Hugh Owen, is a most praise-worthy exception to this practice. It is also a fine precedent, and amply justifies my anticipation in the history of that Cathedral, *p.* 101.

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is his own works, and if these are not calculated to perpetuate and dignify his name, it will never be done by a solitary and more perishable tomb. Wykeham's chantry and tomb are, however, full of beauty and propriety, when compared with some other objects, which we proceed to notice. The screen, between the nave and choir, said to have been designed by Inigo Jones, is a bad and an unsightly object. It may be said to be in the Grecian, or Roman, style: indeed it may be pronounced any thing but in place and in harmony. It is discordant, and highly displeasing, and betrays a deplorable want of feeling in the person, or persons, who designed it for the station, and in those who have sanctioned its continuance for so many years. In niches are two bronze figures, of kings in armour, which do not improve the effect, or appropriation of this offensive screen. Attached to two piers of the nave, on the steps to the choir, are marble monuments to Bishop Hoadley, and to Dr. Joseph Warton: these are most injudiciously placed, are glaringly white, and in their designs present a compound of English, Grecian, and emblematic parts, which must detract from the national and simple beauty of a monument. In the north transept we find the pure Norman windows, enlarged and altered, their sills lowered, and their openings filled with mullions and tracery:—the west aile is inclosed by a wall, which reaches to the top of the arches:—the timber roof is exposed, and some curious old paintings on the walls are covered with white wash. The south transept is also open to the roof, which, with parts of the walls, appears much decayed and dilapidated: and the whole aile is shut out by walls and screens. On entering the choir the stranger finds some very fine parts, but also some things at war with propriety. The Organ is raised in a gallery beneath the northern arch of the tower, and is thus out of place; its form and fitting up are not calculated to adorn it: and the filling in of the two lofty arches of the tower is injudicious. A wooden ceiling, painted and carved, is thrown across between the four arches of the tower, whereby the lanthorn, or first story of that part of the edifice, is shut out from the floor. This absurd innovation was made in the time of King Charles I. and probably executed chiefly at his expense, as well as the fitting up of the organ. The romanized Bishop's throne; and the canopy, and sham urns, affixed to the

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altar-screen, are all of the same tasteless character and times. They are anomalies to the place, and when it is known that they are painted, gilt, varnished, &c. and that the exquisite altar-screen is surcharged with repeated coats of white-wash, we are astonished that such barbarous disfigurements should have remained for nearly two centuries, and that they are still tolerated. Gilpin calls the modern canopy "a sort of penthouse hanging over the table and adorned with festoons of flowers. This is daubed all over with brown paint, totally at variance with every thing around, and as if that was not enough, it is also adorned with profuse gilding. Enshrined amidst all this absurdity, hangs West's Picture of the Resurrection of Lazarus." This painting is censured by the same writer, as to composition, colouring, and management; and Dr. Milner reprobates it on other, but very frivolous grounds. He says, "the apostles here are mere ordinary men, or at most thoughtful philosophers, or elegant courtiers, studious of their attitudes; the devout sisters, in the presence of their beloved master, are remarkable for nothing but their beauty and their sorrow." The height of the altar-screen has been remarked on, as a defect; and with strict propriety: for had it been lower, it would have afforded a pleasing view from the choir into the eastern end of the Church, and of the whole of Fox's east window. The effigy of *Beaufort* is a vulgar, clumsy piece of workmanship, even worse than its near neighbour, that of Sir John Clobery. We cannot otherwise account for the extreme badness of this statue, than by supposing that it was placed there at a time much later than the building of the chantry; indeed since the Reformation. It seems rather the workmanship of a stone-mason than of a sculptor. The effigies of Wykeham, Waynflete, Edington, de Foix, &c. have all been much mutilated and injured, and we seek in vain among them for either good expression or perfect faces.

PLATE I.—*Ground Plan* of the whole Church: the darkest shade shows the form and extent of the walls of the present edifice, the lighter colour, on the south side, denotes the direction of the destroyed walls of the chapter-house and cloister, and the other light tints, within the Church, point out the sites of tombs, stalls, and screens; whilst the plans of some windows, and piers, are shown, to a larger scale, on the sides. A. the chief, or central

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western porch and door-way: B. B. smaller porches of entrance to the north and south ailes of the nave: C. the nave, extending from the western door to the screen of the choir, 6: D the south aile, and E the north aile: F. choir, fitted up with stalls: G. presbytery: H. space named the sanctuary, inclosed for the altar, or communion table: J. north transept, with an aile on three sides, but that on the west is inclosed by a wall: K. south transept, also with a similar aile, all of which is inclosed by a wall and by screens: L. south aile of the presbytery: M. north aile: N. N. N. three ailes, of de Lucy's architecture, the appropriation of which seems unknown, but may now be properly called the chantry ailes: O. a space named the capitular chapel by Dr. Milner, who says, "the magnificent shrine of St. Swithun, of solid silver, gilt, and garnished with precious stones, the gift of King Edgar, used to be kept here; except on the festivals of the saint, when it was exposed to view upon the altar, or before it. It is not unlikely that other shrines were kept in the same place, ranged against the eastern wall, on which may still be seen some painted figures of saints. This chapel is directly behind the high altar, and formerly communicated with the sanctuary by two doors, which are there still seen: it is, notwithstanding, a two-fold error in our domestic writers to term this place the *Sanctum Sanctorum*, and to describe it as the place from which the priest was accustomed to approach the high altar,[5] which is to confound it with the sacristy, or vestry. It was certainly furnished with an altar, the back screen of which, consisting probably of ornamented wood work, seems to have been fastened by certain staples, which still remain. We are assured of this fact, from the circumstance of the early conventual mass, immediately after the holding of a chapter, being celebrated here every morning; from which circumstance it may be called the capitular chapel."[6] P. the Lady, or Virgin Mary Chapel, consisting of two divisions, of two styles of architecture, [see Pl. xx.] with fine carved seats, a rood-loft screen, &c.: Q. altar end of the

[5] "Warton's description, *p.* 75, Anonymous History, *vol.* i. *p.* 41. The Greeks indeed, as we have seen, called the altar by the name of ἁγιον ἁγιων; but there is no such name as Sanctum Sanctorum in the whole Latin Liturgy."

[6] Milner's His. Win. ii. 58. Hist. Maj. *l.* iii. *ch.* vi.

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same, raised on steps: R. Bishop Langton's monumental chapel, having a large altar tomb in the centre, with seats and highly ornamented screens on the north and south, an open screen with folding doors on the west, and niches, with parts of an altar, to the east: S. a chapel, corresponding in size, and situation, to the former, called the Guardian Angels, or Portland Chapel. This is much altered from its original fitting up, being now occupied by a strange and incongruous medley of tombs, slabs, &c. It is supposed to have acquired its appellation of Guardian Angels, from figures of angels, or cherubs, painted on the ceiling; and latterly the name of Portland, from a stately monument erected against its southern wall to the memory of *Richard Weston, Earl of Portland,* who was Lord Treasurer to King Charles the First. His statue, in bronze, reclines on the tomb, which is further adorned with busts, &c. Against the north wall is a marble slab commemorative of *Bishop Mews,* who, with the above-named nobleman, lies interred in a vault beneath. This chantry is supposed to have been first occupied by the remains of Bishop *Orlton,* who died in 1333, and according to Richardson, in his Notes to Godwin, was interred "in capella propria." In the north wall of this chantry is a large ambre, and in the eastern wall is inserted, but very injudiciously, the side stone of the tomb represented in Plate XXVI. c, whilst the effigy belonging to the same tomb is stationed in another place: T. an arched passage called the *slype,* which formerly communicated from the cloister to the eastern end of the Church; having the *Chapter-house,* U, on the south. The form, extent, and architecture of this apartment are clearly to be ascertained, by the arches and columns on the north and west sides, and by the remains of foundations on the other sides: V. a portion of the east aile of the south transept, called *Prior Silkstede's Chapel.* The letters T. H. O. M. A. S. and S. are curiously carved on the frieze of the screen; and as the letters M. A. are distinguished from the others, and inclosed within a skein of silk, Dr. Milner says, that they form "a monogram of his patroness, the Blessed Virgin:" W. the treasury, &c.: X. vestry, or modern chapter-room, lately cleansed of white-wash, and newly fitted up: Y. part of the choir, immediately

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under the central tower or lanthorn: Z. an inclosed chapel, called the Venerable Chapel, and supposed by Dr. Milner to have been the place of interment of *Bishop Courteney.* It is divided from the central aile by an handsome open screen, the upper part of which is adorned with canopies, crocketed pinnacles, &c. From being "highly ornamented and well secured," Dr. Milner believes that "the blessed sacrament used to be kept there, for the benefit of the sick and for private communion." In this chapel are several flat monumental stones and tablets to the Eyre's, Dingley's, Mompesson's, and other families.

The small figures, or Arabic numerals, refer to monuments and to different members of the church:—1. Wykeham's chantry and tomb: 2. Font: 3. Edington's chantry and tomb: 4. a large altar tomb for Bishop Morley: 5. door-way, from the south side, or eastern walk of the old cloister: 6. entrance door to the choir through a modern screen: 7. old Norman door-way to the west aile of the north transept: 8. a curious piscina, near which some of the capitals of the small columns are sculptured to represent busts of kings and bishops: 9. niche in the wall, for a coffin tomb, probably that of de Foix: 10. the intersecting groin here rests on four sculptured capitals, representing human figures, one of which holds something resembling a common chess-board; in the east wall is a very beautiful niche, resting on a sculptured bracket: 11. an opening has lately been made through the wall at this place to the crypts: 12. brass-eagle reading desk: 13. pulpit: 14. bishop's throne, or stall: 15. a coffin tomb, said to cover the remains of King William Rufus: 16. screens inclosing the presbytery and communion table, &c. On the frieze of the screens are the letters W. H. and R. W. and H. B. with the date 1525, and the mottoes *sit laus deo,* also *in domino confido,* and *est deo gracia:* 17. altar tomb, supposed to cover the remains of Bishop Pontissara: 18. altar screen and altar table: 19. Bishop Fox's chantry: 20. the chantry of Bishop Gardiner: 21. coffin tomb of Wm. de Basynge, lately removed from the south transept: 22. a large flat stone, measuring about twelve feet by five feet, and which formerly was inlaid with brasses of a figure, also "a scripture," or inscription. "This," observes Dr. Milner,

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" is celebrated, not only by the vulgar, but also by learned authors,[7] as the monument which covers the remains of the great patron saint of our Cathedral and city, *St. Swithun.* The improbability, however, of this opinion is great and obvious;" for this saint was first interred in the church-yard, and his remains afterwards transferred, by St. Ethelwold, into the Cathedral, where they were deposited in a shrine, or chest of silver, (adorned with precious stones,) which was given by King Edgar for this express purpose.[8] Besides, in the year 1797, Henry Howard, Esq. and some other gentlemen, obtained permission to open this grave, as well as others in the Cathedral; and in this was found an oak coffin, containing a complete skeleton, enclosed in black serge, " probably a monk's cowl," with leather boots, or gaiters, sewed on the legs. Milner thinks this must have been the grave, and these the remains, of Prior Silkstede: but when it is remembered that he appears to have fitted up a chapel in the south transept, and assisted so much in finishing the lady chapel, we are more inclined to look for his place of sepulture in either of those parts of the fabric: 23. lid and parts of a coffin tomb, removed from the north and south transepts: 24. a coffin lid, on a raised slab, from the south transept: 25. entrance to the holy-hole, beneath a very fine screen: 26. chantry, inclosing an altar tomb, for Cardinal Beaufort: 27. ditto of Bishop Waynflete: 28. effigy of a Bishop, removed from another part of the church, and raised on modern masonry: 29. a large monument to some persons of the Mason family: 30. a raised coffin tomb, supposed to enshrine the remains of Bishop de Lucy: 31. altar tomb to the memory of Bishop Langton: 32. monument, with effigy, sculpture, to R. Weston, Earl of Portland: 33. stair-case at the north-east angle of the north aile: 34. a large marble monument, adorned with military and naval trophies, to the memory of Sir Isaac Townsend, knight of the garter, and one of the Lords of the Admiralty, who died in 1731: 36. effigy of a knight in chain-armour, on a piece of masonry, and brought

[7] " Clarendon and Gale's Antiquities, *p.* 30. Warton's Description, *p.* 83. A. Wood also seems to countenance this opinion. Athen. Oxon. Alban Butler also in Lives of Saints, July 13."

[8] See Rudborne, His. Maj. *lib.* ii. *c.* 12, and Will. of Malmsbury.

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from another part of the church: 36. wall, with blank arches: and 37. ditto, both represented in Plate XXIX. A. and B.

The Roman figures refer to certain parts of the building, drawn by *C. F. Porden*, to a larger scale than shown in the general plan: these parts are thus delineated to afford the critical antiquary and architect correct representations of the mullions and mouldings of the windows, &c. It is from such delineations only that we can attain certain knowledge of styles and dates, and discriminate the progressive and almost imperceptible gradations from one form to another. In the four windows, here laid down, and in the three mullions, there will be seen considerable variation in the mouldings, which would not be so readily perceived in viewing the respective windows. It is from the want of correct plans, elevations, and sections of our ecclesiastical edifices, and from an ignorance of their meaning, that so many irrelevant and conjectural essays have been written on the subject: and until all the minute peculiarities of those buildings are faithfully engraved and published, we shall never have a satisfactory knowledge of ancient architecture. Fig. I. a double window of de Lucy's works, with a pier, or large mullion, between the glazing, clustered, slender columns, and half columns on the outside, a passage, or gallery within, arched over, and shafts of clustered columns on the inside. Beneath the sill of the window is an arcade of trefoil headed arches, II. springing from single purbeck columns. An interior elevation of one compartment of this style is given in Pl. XX. A. Fig. III. plan, or horizontal section, of one of Fox's windows in the aile of the presbytery, showing three mullions; (one of which is still further enlarged, Fig. VIII.) also the forms of the mouldings, on the sides of the window, &c.: Fig. IV. plan of the eastern window of the lady chapel, having six mullions, (one of which is seen at Fig. VII.) and deep hollow mouldings on each side. One window on the north side, and the other to the south, correspond in form, size, &c. to the eastern. A view of the first is given in Plate VIII. and an elevation of that on the north side in Plate XX. C.: Fig. V. mullion of Edington's window: VI. column at the north end of the north transept; that at the opposite extremity of the south transept corresponds: VII. and VIII. have been already noticed: IX. plan of one

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of Wykeham's windows in the aile of the nave: x. plan of one of Fox's windows in the clerestory of the presbytery: xi. plan of the north-east great pier, under the tower.

Plate ii. *Plan and Section of the Crypts, &c.* It is hoped that this plate will prove very interesting to the architectural antiquary; as the very curious and early part of Winchester Church, laid down in this plan, No. 2. has never before been represented by engraving; and consequently could not have been fully known to the public. As here defined, its forms, dimensions, and style may be easily understood. It consists of three portions, or distinct parts:—first, the large, or chief crypt, formed of a central apartment, A, having two ailes, with a row of columns: B. B, its ailes, continued round the semi-circular end, C: a second, or smaller crypt, D, with semi-circular end, and divided into two parts by a row of four columns, and a fifth, which is placed in the centre of the entrance, l. From the windows, through the walls of this apartment, it seems very evident that the whole was formed anterior to the substructure of de Lucy's work, marked by the buttresses p. p. p.; and from the style of the columns and arches, I cannot persuade myself to believe that it is anterior to the larger crypt, the chapter-house, or the transepts. At m. n. the wall is broken away to open a communication with the third crypt, E, the vaulting of which rests on two columns: one of these is represented, 5: on the south side are two windows, two others at the east end, and one on the north side, where there is also a door-way. The smaller letters refer to different parts of those crypts; a. and b. stair-cases from the ailes of the church: c. door-way from the outside: d. a well: e. door-way from the north side: f. f. f. arched openings from the aile to the centre: g. g. g. small apertures, or windows: h. wall of the transept: i. i. i. buttresses: k. two larger buttresses: l. m. n. already noticed: o. ground beneath the floor of de Lucy's ailes: p. p. p. buttresses to the same: q. vault under the Guardian angels chapel, with two coffins, supposed of Bishop Mews and the Earl of Portland: r. a corresponding space to the former, beneath Langton's chapel, but there is no exterior indication of a vault: s. door-way.—No. 1. shows the section of the three crypts with the floor above: 1. steps to the altar: 2. steps immediately

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behind the altar screen: and 3. steps to St. Swithun's altar: 4. holy-hole: 5. floor of de Lucy's work: 6. floor of the lady chapel; and 7. altar end of ditto: 3. column, and 4. pier of the large crypt: 5. column of the eastern crypt; and 6. capital and base of the central crypt.

PLATE III. *Capitals and Bases.* B. C. of the nave: D. E. of the transept: F. G. of de Lucy's work: and H. I. of the presbytery: K. plan of a pier of the nave, the dark line of which shows the additional casing and forms of the mouldings made by Wykeham: L. plan of one of the clustered columns in the presbytery, with bases, &c.

PLATE IV. *View of the West Front,* the age and architecture of which have been already noticed by Mr. Garbett, *p.* 64. This is evidently the workmanship of three different eras: 1st. the original walls, with hexangular stair-case turrets, which appear to have been of a very early date, if not really of the age of Walkelyn: 2d. the central large and two lateral windows, with the panelling and tracery on the walls, most likely of Edington's age: and 3d. the three porches with the open parapets, which Mr. Garbett assigns, for the first time, to Cardinal Beaufort.

PLATE V. By *the section and plan* of the west front, the interior elevation of the windows, door-ways, pinnacles, &c. is correctly displayed; as well as sections of the archivolt mouldings of the windows and arches on the north side: a. elevation of the pier of clustered columns and hollow mouldings: b. section of the opposite pier: c. section of the wall, between the windows, of the arch of the aile, and of the concealed flying buttress from the wall of the nave to that of the aile: d. section of the wall, beneath the window of the north aile: e. western door-way to the north aile: f. window of the clerestory, to the nave, over which is a section of its mouldings and of the parapet: g. section of the window of the north aile, beyond which is shown the profile of the large buttress on the north side, surmounted by a crocketed pinnacle, having a finial: h. a gallery, or floor, raised over the western end of the north aile, now used as the ecclesiastical court, and containing documents belonging to the church, but formerly employed as a *tribune*, according to Dr. Milner, "to contain the extraordinary minstrels, who performed on grand occasions, when some prelate,

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legate, or king, was received at the Cathedral in solemn state, by a procession of the whole convent. At such times the cross-bearers, alcolyths, and thurifers, led the way, and the bishop, prior, and other dignified clergy, in their proper insignia and richest vestments, closed the ranks. In the mean time the Church was hung from one end to the other with gorgeous tapestry, representing religious subjects, the large hooks for supporting which still remain fixed to the great columns; the altars dazzled the beholders with a profusion of gold, silver, and precious stones, the lustre of which was heightened by the blaze of a thousand wax lights, whilst the well-tuned voices of a numerous choir, in chosen psalms and anthems, gave life and meaning to the various minstrelsy that was performed in this tribune." Such was the religious pomp and gorgeous parade of the possessors of these Cathedrals in former times, as described by one who has been initiated in the mysteries of monachism, and who partially thinks the revival of it would be conducive to the happiness of the human race: i. door-way from the turret stairs to the parapet.

Plan of the West End. A. recessed porch of entrance to the nave, in which the forms of the groining to the roof are defined, as well as the panelling of the sides, and the mullion, or clustered column in the centre of the door-way: B. southern, and C. northern porches: D. mullions and mouldings to the western window of the south aile, beneath which was formerly a door: E. corresponding window on the north side: F. one compartment of the north aile, showing the number and disposition of the ribs, at the intersection of each of which is a shield, or large boss: H. south aile ditto. [The form of the rib here laid down as an octagon, should have been drawn in a lozenge or diamond shape, as marked in the centre of the nave, and as indicated in the general plan.] G. groining of the nave, the lines on the sides of which indicate the mouldings of the arches. The darkest tint, at the west end, shows the masonry of the three porches, which have evidently been raised between the turrets and buttresses, and which are denoted, as well as the mullions of the windows, by a lighter colour. [For extreme width of west front read 118 feet, instead of 128 feet.]

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PLATE VI. *View of the North Transept*, &c. Although much of the original work of this elevation remains, we cannot contemplate without regret that so much alteration and innovation has been adopted. Each of the four bottom windows, as well as those of the second and third stories, have been fitted up with mullions, tracery, and masonry: the two windows over the ailes are wholly closed up; some masonry, blank arches, &c. have been evidently taken away from the north-eastern angle, as may be inferred from the fragment of an arch seen against the buttress. In the gable is a circular window, with mullions of rather unusual form and character.

PLATE VII. *View of the North Side*, from a place called Paradise, displays several very interesting and varied features and parts of the church: first, on the left hand, are the window and blank arches, belonging to the guardian angels' chapel: second, the turret stair-case at the north-east end of de Lucy's work, also the exterior of the windows, buttresses, and parapet of the north aile of the same: third, the enriched eastern gable and window, octangular turrets, flying-buttresses, pinnacles, &c. of Fox's architecture: fourth, the central tower: and fifth, the north transept, with its windows and buttresses. [The foreground of this print does not pretend to represent the local appropriation of the place, which is a kitchen garden belonging to the deanery.]

PLATE VIII. *View of the East End of the Church*, which shows the great eastern window, the panelling beneath, the parapet, corbel table, &c. all supposed to have been built by Silkstede, Hunton, and Courteney: the window with two mullions and tracery, belongs to Langton's chapel.

PLATE IX. *South Transept, &c.* [Here also the artist has very properly omitted the local, but irrelevant objects of culinary plants and garden walls: he has also omitted a tall pan-tile roof, which obscures the four bottom windows of the transept, and has represented the three arches, at the west end of the chapter-house, as open.] This view displays the arcade on the north side of the chapter-house: the whole face of the southern transept, with the peculiar panelling of the gable: also a long extent of the south side of the nave, and its aile: the tower, part of the upper story of the presbytery, and its south aile.

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PLATE X. *View of the Nave*, from the west end, looking east, displays the clustered columns of the piers, the soffites of the arches, the parapet screen, between the arches and clerestory, also the latter and the bold rib-work of the roof. In this view the screen between the nave and the choir is seen to separate the building in two, and appears as an ugly piece of patchwork in a fine dress.

PLATE XI. View from the *North Aile of the Nave*, looking across the latter, showing part of the south side of the nave, the screen of Edington's chantry, &c. In the pier, on which the light falls, is displayed part of the capitals of the Norman nave, from which sprung the semi-circular arches. At the base of this pier is seen a piece of sculpture, representing a half length figure of a bishop, beneath a trefoil canopy, with his hands clasped in front, and with a shield resting against his knees. Lord Clarendon considers this to represent Bishop *Ethelmar*, whilst Warton thinks it is meant for Prior Hugh le Brun. The style of the arch and sculpture justifies the former opinion, for Ethelmar lived in the time of Henry the Third; and though his body was buried at Paris, in 1261, yet it appears that his heart was brought to, and enshrined in, this Church.

PLATE XII. *View* of the interior of the *North Transept*, looking N. E. This transept has been already fully noticed. It may, however, be remarked, that the height and form of the column or pier, with the capitals, and arches, correspond with those in the original nave. In one of the piers is represented a canopied niche, and from other ornaments of this compartment of the aile, we may infer that it was formerly fitted up as a private oratory, or chantry chapel.

PLATE XIII. View of *the Choir*, looking west, displays the series of fine stalls, the pulpit, the eagle reading desk, a coffin-tomb, said to cover the remains of King William Rufus, the whole vaulting of the nave, two arches, with piers, under the tower, also the first story of the latter, &c. [At present a floor shuts out the first story of the lanthorn from the choir, but as the object of these illustrations and this history, is to represent more the permanent than the changeable features of the church, and as the said floor is not only a temporary and extraneous, but even trumpery erection,

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and may be soon removed, it was deemed advisable to omit it in the view. From the same feelings, the draftsman has left out the Bishop's stall, which is attached to the left hand pier, and also a boarded partition, which fills up the whole of the southern arch under the tower.]

PLATE XIV. Part of the *Stalls* of the Choir. The design and carving of these seats present abundant studies for the professional and amateur artists. The compartments here represented are the central entrance door-way to the choir, and three stalls on each side, with their respective moveable seats, or *misereres*.[9] At the back of the seats is a series of arcades, highly ornamented with tracery and carvings, and each seat is surmounted by a tall, narrow canopy, splendidly enriched with crockets, finials, cusps, and other ornaments. From the style of the arches and decorations of these stalls, they have been generally attributed to Edington's prelacy and munificence. In the inner mouldings of the three western door-ways, we recognise the same style and similar cusps.

PLATE XV. *View of the Altar Screen.* Among the architectural beauties of this, and of any other cathedral, there will not perhaps be found one to excel that represented in the annexed print. Niches of various sizes and situations, pedestals, canopies, and pilaster-buttresses, cover nearly the whole face of this sumptuous design; whilst its upper division and summit is crowded to excess with pierced work, crocketed pinnacles, and perforated canopies. In the centre is a projecting canopy, most elaborately executed; but its appropriate pedestal is lost: as are also several other parts belonging to the middle and lower part of the screen. The accompanying print shows it as it would appear if divested of the tasteless urns, in the niches, and of the carved wood work, now before it. The screen is executed in a fine white, soft stone, but is thickly covered and obscured by

9 Dr. Milner's account of these seats, if not improbable, is calculated to render some of the monastic discipline very ridiculous. He states, that the misereres were formed to expose and punish sleepy monks: "on these," he relates, "the monks and canons of ancient times, with the assistance of their elbows, on the upper part of their stalls, half supported themselves during certain parts of their long offices, not to be obliged always to stand or kneel. This stool, however, was so contrived, that if the body became supine by sleep, it naturally fell down, and the person who rested upon it was thrown forward into the middle of the choir."

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white-wash. In the spandrils of the two side-doors are sculptured representations, in basso-relievo, of the Annunciation and Visitation, but executed in a very bad style. With its original altar, and Catholic embellishments, this screen must have been magnificently rich and splendid. Its furniture, &c. are thus described by Dr. Milner, from an inventory printed in the Monasticon, from the report of the commissioners in the time of Henry the Eighth: "The nether part, or antependium of the high altar, consisted of plated gold, garnished with precious stones. Upon it stood the tabernacle and steps, of embroidered work, ornamented with pearls, as also six silver candlesticks, gilt, intermixed with reliquaries, wrought in gold and jewels. Behind these was a table of small images, standing in their respective niches, made of silver, adorned with gold and precious stones. Still higher was seen a large crucifix with its attendant images, viz. those of the Blessed Virgin and St. John, composed of the purest gold, garnished with jewels, the gift of Bishop Henry de Blois, King Stephen's brother. Over this appears to have been suspended from the exquisite stone canopy, the crown of King Canute, which he placed there, in homage to the Lord of the Universe, after his famous scene of his commanding the sea to retire from his feet, which took place at Southampton."[10] Mr. Garbett, in *p.* 66, ascribes the erection of the altar-screen to Cardinal Beaufort, but I am rather inclined to attribute it to Bishop Waynflete, who had, previous to his death, constructed his own monumental chantry; and to the workmanship and materials of which it so nearly corresponds.

PLATE XVI. View of *Wykeham's Chantry*, from the nave, shows the northern entrance door-way, with two niches, canopies, and pedestals over it, the whole of the screen towards the nave, the enriched niches at the east end, with parts of the architecture of the nave. Within the screen is an altar tomb, in the centre, sustaining the effigy of the prelate, repre-

[10] The altar-screen, in St. Alban's Abbey Church, has generally been compared to this at Winchester; but although its general form, and some of its niches, are similar, the whole is very different, and much less elaborate in detail. It was built by Abbot Wallingford, about 1482, and cost 1100 marks. See Clutterbuck's History of Hertfordshire, *vol.* i. *p.* 35, in which work is a finely engraved view of the screen by Mr. H. Le Keux.

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sented in pontificalibus, with small statues of three monks kneeling at his feet. [See Plate xxv. B.] The altar tomb is of white marble, with canopied niches at the sides and ends; and at present is disfigured, as well as the statue, by crude colours and gilding.[11] At the head of the monument, attached to the pier of the nave, are five tabernacles, or niches: at the east end are marks of the altar, with the credence table at the right hand, and a piscina.

Plate xvii. View of the *Chantries of Beaufort, Waynflete, &c.* The combination of objects, represented in this plate, has been already noticed, *p.* 75, and their names and situations, in *p.* 85. The first object on the left hand is part of *Fox's Chantry*, a. which consists of a screen, the lower portion of which is inclosed, filled up within, and ornamented on the outside with a series of niches, with pedestals and canopies, also with octangular panelled buttresses at the angles, and panels between each niche. Its southern side, or principal front, may be described to be composed of three divisions, in height, and four in length. Each of the latter displays an ornamented, perforated parapet and frieze, with a small pedestal rising in the centre, supporting the figure of a pelican, Fox's crest. Beneath the frieze is a double window, with mullions and tracery, ornamented with crockets, finials, and embattled mouldings. Under this window is a double line, or facia, of sculpture, beneath which is the series of niches, &c. already described. In the second compartment, from the east, is a recess, containing the effigy of an emaciated human figure, with the feet resting against a skull, and the head on a mitre. Thus, instead of representing his own person, and features, the prelate thought it more consistent with christian humility to exhibit this mortifying lesson to man; to show the nothingness of his body when deprived of the animating spirit; and intimating that pride and arrogance are petty vanities, unworthy of man and degrading to his nature.

[11] The College of Winchester, and that of New College, Oxford, have latterly contributed to preserve and embellish this tomb and chantry. According to Dr. Milner, it was first "repaired and ornamented soon after the Restoration, viz. in 1664, and again in 1741, but with very little judgment, as to the distinguishing and colouring of the several ornaments." It was again painted, gilt, &c. by Mr. Cave, of Winchester, in 1797.

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It is rather curious that there is neither tomb, statue, nor inscription to commemorate the founder of this sumptuous chantry. In the western compartment is a finely carved door. [See PLATE XXI.] The interior is "luxuriantly," as Milner says, ornamented with tabernacles, sculpture, and architectural enrichments. It is divided into three parts, by a raised floor, and by a screen with a door-way. East of the latter is a little vestry, which still contains the ambries. The wall over the altar is decorated with three large, and sixteen small niches; also a facia of demi-angels, shields, &c. The ceiling is adorned with tracery and shields of the royal arms of the house of Tudor, emblazoned with colours and gilding. In the vestry, over the ambries, is a niche, corresponding with those over the holy-hole; and implying that the screen was formerly adorned with two rows of those enriched niches. The windows of this chantry appear to have been formerly glazed with painted glass.[12] Waynflete's chantry, b. will be noticed in the next plate. *Beaufort's Chantry*, c. consists of clustered piers, with a panelled screen at the base, an open screen at the head, or west end, and a closed screen at the east end. There are doors on the north and south sides, and the whole is surmounted by a mass of canopies, niches, and pinnacles, which bewilder the sight and senses, by their number and complexity. Beneath this gorgeous canopy is an altar tomb, in the centre of the inclosure, with the statue, already noticed and criticised. Milner says, "that the figure represents Beaufort in the proper dress of a Cardinal: viz. the scarlet coat and hat, with long depending cords, ending in tassels of ten knots each. The low balustrade and tomb, the latter of which is lined with copper, and was formerly adorned on the outside with the arms of the deceased, enchased on shields, are of grey marble. The pious tenor of his will, which was signed two days before his death, and the placid frame of his features, in the figure before us, which is probably a portrait, leads us to discredit the fictions of poets and painters, who describe

[12] A long dissertation by Mr. Gough, with very inaccurate plates of this chantry, from drawings by J. Schnebbelie, have been published in the second volume of the "Vetusta Monumenta."

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him as dying in despair."[13] After what has been said, *p.* 81, of this statue, it will be unnecessary to offer another remark.

Langton's Chantry, e. has been already noticed, p. 77 and 83. Its elaborately carved screen, with folding doors, and open gallery, or rood-loft, are shown in this print: also a view into the lady chapel under, d. One compartment of the carved wainscoting round this chapel is delineated in Pl. XXI.

PLATE XVIII. *View of the Chantries* of *Waynflete*, Beaufort, and Gardiner, with parts of de Lucy's, Fox's, and Walkelyn's architecture. The principal chantry in this view presents a gorgeous mass of architectural and sculptural ornaments: in which the designer appears to have exerted his fancy to combine, in one object, and in a small compass, an almost countless assemblage of pinnacles, canopies, niches, and sculptured details. The interior, as well as the exterior, is covered with decorative work: its two ends are filled with tabernacles, and its inner roof covered with a profusion of tracery, arranged in various elegant forms. [See Plate XIX.] From the multiplicity of parts in this single chantry, it would be tedious to describe the whole. Aided by the view, plan, and statue, the stranger may form a tolerably accurate opinion of its style, form, and decoration. Chandler, in his Life of Waynflete, says he could not find any "particular information" concerning this "chapel of St. Mary Magdalen;" whence he infers, that it was executed during the life-time of the prelate, and was also "furnished with missals, copes, and other requisites." The material of Waynflete's chantry is a fine, soft, white stone; easily worked by the mason's and sculptor's tools: and its chief parts and ornaments are still in good preservation. The *Chantry* to *Bishop Gardiner*, seen beyond that of Waynflete, forms a curious contrast to the latter, and also to its corresponding chantry, that for Fox. As the vast power and tyranny of the Catholic

[13] "Shakespeare and Sir Joshua Reynolds; the former in his Henry VI.—the latter in a celebrated picture." The former, most probably, derived his opinions of the prelate from the English Chronicles, (See Holinshed's, iii. 212, 4to. 1808.) his chief sources for historical character; and the latter merely illustrated, by a painting, a passage of the poet. The language of the bard, in portraying the haughty Cardinal, is pointedly strong and descriptive.

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church, had experienced a severe shock, in the life-time of Gardiner, so the ecclesiastical architecture of the country was also revolutionized. Its decline is strikingly marked in this Bishop's chantry, where we see a compound mixture of bad Italian and bad English; the lower part representing the former, and the upper part the latter.

PLATE XIX. *Groined Roof to Waynflete's Chantry.* This print displays not only the forms and ornaments of the ceiling of this splendid chantry, but likewise the horizontal sections of the screens, buttresses, and mullions; also the clustered columns of de Lucy's architecture: A. A. door-ways: B. B. clustered columns, with detached shafts of purbeck marble: a. seat, or plinth, round the screen: b. b. buttresses: c. c. mullions: d. d. niches, or tabernacles.

PLATE XX. Elevation of *Three Compartments;* two on the north side *of the Lady Chapel,* B. C. and one of de Lucy's architecture, A. In the spandrils of the door-way of the eastern compartment, is some sculpture of foliage, entwining an ornamental T. on one side, and the letter N. in a tun or barrel, on the other side, being the initial letter for Thomas, and the rebus for Hunton, Henton, or N-ton, one of the priors. This door-way is supposed to have opened to a sextry, on the north side. In this part is still kept the remnant of a Chair, which was handsomely ornamented with velvet, enamelling, &c. Gale says, that it was used at, if not made for, the royal marriage between Queen Mary and Philip of Spain. The lower walls of this chapel were formerly covered with a series of fresco paintings, which from neglect and wanton mischievousness are nearly obliterated. Carter, in his "Specimens of Ancient Sculpture and Painting," has published four etchings of the different subjects, and Dr. Milner has endeavoured to elucidate them by a long dissertation. The whole vaulting of this chapel appears to have been executed by Priors Hunton and Silkstede, whose names are painted on the roof; the latter connected with a figure of a horse, or steed. The groins, or ribs, rest on very elegant capitals. The stalls and wainscoting, as well as the rood-screen of this chapel, are highly charged with rich carving; one compartment of which is delineated in Pl. XXI.

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PLATE XXI. Specimens of *Carved Wood-work*, from the Lady Chapel, Langton's chapel, Fox's chantry, and the pulpit; all of which are so finely executed, that it is hoped the Dean and Chapter will not suffer any further dilapidation or destruction in these interesting remains of former times.

PLATE XXII. Part of the *Altar Screen*, being the east side of one of the door-ways, with canopies over it. In the spandrils are two slips of foliage very finely executed, which, with the canopies, have a close resemblance to the style of Waynflete's chantry.—The central *niche* of an *old screen* behind the altar, facing the east, which I am inclined to think was executed at the latter end of Edward the First's, or beginning of the Second Edward's reign. This screen presents nine of these niches, besides one which is inclosed in Fox's chantry. From the unusual situation of the screen, I am induced to think, that it was originally placed on the opposite side of the wall, with its niches facing the west, and forming the altar screen. The crockets, finials, and various foliage of the pediments and pinnacles of these niches, are elaborately wrought; as well as a sculptured frieze beneath the pedestals. Every niche appears to have contained two pedestals, under each of which is still one of the following names: — DOMINVS JESVS: — S^CE MARIA:—KYNGILSUS REX:—S^ES BIRINUS EPC.:—KYNWALDUS REX:—EGBERTUS REX.—ADULFUS REX FILI EJ:—EGBERTUS REX:—ELURED REX FILI EJ:—EDWARD. REX SENIOR:—ATHELSTAN. REX FILI EJ:—EDRADUS REX:—EDGAR REX:—EMMÆ REGINA:—ALWINUS EPIS:—ETHELRED. REX: S^ES EDWARD. REX FILI EJ:—CNUTUS REX:—HARDICNUT. REX FILIUS EJUS. Most of the above personages were interred in Winchester, and all but two were benefactors to the Cathedral. — A small part of *Fox's Chantry* displays the style of the turrets, the elegant parapet, the frieze, two canopies, and part of the tracery of one window.

PLATE XXIII. Section of *de Lucy's Three Ailes*, east of the altar, &c. Among the architectural plates that have been engraved for the publications of the Society of Antiquaries, and for other works, I believe it may be confidently stated that no one presents such a combination and variety of parts,

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styles, and objects, as that now under consideration. Here we are presented with elevations of arches, columns, windows, &c. of distinct and distant ages; from the middle of the eleventh century to the middle of the sixteenth: the crypt, transepts, and tower display the former, whilst the latter is contained in the chantry of Gardiner, i. The small letters refer to the principal objects:—a. a. outer aile of the crypt, showing the bases of the columns and piers: b. b. two inner ailes, divided by columns, d: c. section of piers: e. elevation of one of the openings, with section of the arch above: f. section through one of the windows: g. holy-hole, beneath the old altar screen: h. east end of Fox's chantry: i. ditto of Gardiner's: k. section of the south wall of de Lucy's work, representing the gallery, or passage through the wall; on the inside is an insulated purbeck column, supporting the rib of the vault: l. clustered columns of detached shafts of purbeck marble: m. section of the opposite cluster, with the wall above: n. two arches, springing from clustered columns, having their bases on a high wall, and which, as already remarked, I conjecture was the former place of the altar-screen, before the present lofty one was erected, the back of which is seen through the two arches: o. section of the timber work of the roof: the latter is singularly wide and flat: p. profile elevation of one of the large buttresses, which receives the flying abutment from the S. E. angle, u: q. upper division of the east aile of the south transept, showing one of the small windows to the triforium: r. filled arch in the wall over the aile, above which, at s. are the clerestory windows of the transept: t. corbel table, which extends all round the transepts. The central acute gable, with crockets, panelling, octangular turrets, window, &c. display the florid style and workmanship of Fox's architecture. The narrow, tall openings, with horse-shoe arches, are the most eastern remnants of Walkelyn's works; and the parts of windows and doors seen through them are those at the western end, which do not range in straight lines with the ailes of the presbytery.

PLATE XXIV. *Half Elevation and Half Section of the Church*, from north to south. As the latter plate was particularly curious and interesting from its variety, so this, from its simple and almost uniform character, cannot

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fail of gratifying the architectural antiquary. The left hand side displays the elevation of the west side of the transept; half of the tower, and a section through the first window and arch of Wykeham's work, in the north aile of the nave; also the form of the arch of that aile, with the clustered pier between it and the nave, the wall and clerestory window above, with the slope of the roofs of the nave and the aile. Beneath the arch of the nave is seen part of the screen to the choir, the altar screen beyond, and the eastern window. The right hand half, or section of the south transept, &c. displays the interior of two floors of the tower, the timber work of the roof, and the whole interior elevation of the east side of the said transept: a. elevation of part of the outside of the tower: b. elevation of two floors of ditto: c. section of the south wall and its window, with the arched gallery, or passage: d. timber work of the roof: [since this plate has been engraved, the draftsman informs me, that the rafters here represented belong to the north transept, and that the timber work of this is a little varied:] e. small bell turret: f. section of the gable: g. of one of the windows, with a passage, or gallery beneath: h. triforium, over the aile· [the draftsman has here again made some mistakes; the upper right hand arch represented flat, should be semi-circular; and its impost moulding lowered: the upper string moulding does not continue through the tall attached columns:] i. screen before the venerable chapel: k. ditto to Silkstede's: l. chapel called by Dr. Milner the *calefactory*, a place "necessary for preserving fire for the thuribles and censers, that were used in the ancient service, as likewise for the monks to warm themselves in cold weather;" over this aile is a vaulted roof, which the same author says communicated between the dormitories and choir, through which the monks were to pass to perform their midnight service: m. section of window over the aile, and n. ditto from the aile, which plainly shows that it was originally intended to cover the slype or passage, o. with a sloping roof, now raised over p. which is the present library: q. steps from transept to the south aile: r. section of stalls: s. section of arch under the tower: t. screen to the choir: u. altar screen: w. section of a window of the clerestory of the nave: x. steps to the north aile: y. section of window of the aile and profile of the buttress:

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z. door-way to the north transept: *figure* 1. Norman window, filled with mullion and tracery, and the sill lowered: 2. an original window: 3. ditto: 4. a series of four windows to the upper story of the transept: these appear to have been inserted by Prior Silkstede, as his initials T. S. appear on one of the bosses to the cornice, 5. under the parapet: 6. flat buttresses at the angle.

PLATE XXV. Front views of the *Monumental Effigies* of *Edington*, *Wykeham*, and *Waynflete*. That of *Bishop Edington*, A. lays on an altar tomb, within a stone open screen. The statue is fine in proportion, and has been carefully finished. Its mitre, and episcopal costume, are ornamented with much taste and elegance. Its head rests on two pillows, which were supported by two angels, having censers. The figure appears to have been painted. Round the ledge of the tomb is a perfect inscription, with gilt letters on a blue enamelled ground. Here is no appearance of a crosier.—B. effigy of *Bishop Wykeham* on an altar tomb of white marble; at the feet of the statue are three small figures of priests in the attitude of prayer. Dr. Milner states that these are three monks "of the Cathedral, who, accordingly as they were appointed to this office every week, were each of them to say mass in this chapel, for the repose of the souls of Wykeham himself, and of his father, mother, and benefactors, particularly of Edward III. the Black Prince, and Richard II. in conformity with the covenant made for that purpose with the prior and community of the cathedral monastery." The effigy is represented in the "mitre, cope, tunic, dalmatic, alb, sandals," &c. and rings on the fingers. All of these are painted and gilt. His head rests on two pillows, which are supported by angels, and beneath his left arm is a representation of his celebrated crosier, which is preserved in the chapel of New College, Oxford, and of which Carter, in his "Ancient Sculpture," has given an etching. Dr. Milner describes the face as placid and intelligent, and the hands as covered with gloves; but I sought in vain for either. Round the ledge of the tomb is a perfect inscription. C. *Effigy of Bishop Waynflete*, resting on an altar tomb, in his "full pontificals of mitre, crosier, casula, stole, maniple, tunicle, rocket, alb, amice, sandals, and gloves:" the latter are adorned with rosets, but have no rings. Between his uplifted hands is the

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figure of a heart. The mitre is richly ornamented, and rests on two pillows, but here are no supporters, nor is there any inscription, or brass to the tomb. The face of this effigy, as well as that of Wykeham, has been mutilated and repaired: the portrait, very beautifully engraved, for Chandler's Life of Waynflete, and said to be copied from this statue, is very unlike the original.

PLATE XXVI. Part of *a Tomb and fragments of two Effigies.* A. a mutilated effigy of a bishop, commonly attributed, and with much probability, to *Peter de Rupibus*, who, according to Matthew Paris, "sepultus est autem in ecclesia sua Wintoniensi, ubi etiam dum viverit humilem elegit sepulturam." The style of the mitre, drapery, canopy over head, and ornaments down the sides, are all indicative of the age of Rupibus, who died 1238. B. a broken effigy of a knight, in chain armour, with surcoat, shield with quarterings, on his left arm, and the right arm directed towards his sword. The head rests on two small cushions, on each side of which is a broken figure of a small angel. At the feet is a large figure of a lion. It will be observed, that the space for the lost legs is very short; but it is so in the statue, which has been finely executed, and is said to represent *William de Foix*, of the princely family of that name, who resided on an estate called Vana, or Wineall, near Winchester. The side of the tomb, A. certainly belonged to the statue, as clearly intimated by the first shield and arms, as well as by the style of the arches, and their crockets and finials. The four other shields are charged with the arms of Leon, England, France, and Castile; to all of which royal families he thus appears to have been allied.

PLATE XXVII. *Elevation of one Compartment of the Nave,* internally and externally. These delineations represent the true forms and proportions of the arches, windows, panelling, columns, &c. and the critical antiquary, who wishes to attain accurate information about the styles and dates of our architecture, will find that it can only be accomplished by means of correct geometrical prints: A. elevation, externally: a. clerestory window, with a label, or weather moulding, terminated with corbel heads: b. pinnacle with panelling, an embattled moulding, crockets, and finial: c. string cornice,

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with bold roses and figures. [There should be only three instead of five in this division between the buttresses:] e. window of the aile.—B. elevation, internally: a. groining of the roof, springing from a single shaft, which rises from the floor. Its base is octangular, and the capital is adorned with sculpture of busts, foliage, &c.: c. frieze, charged with large and very finely sculptured bosses of various subjects; among which are the couchant hart or deer, a man on horseback, the cardinal's hat, busts, the lily, &c. all of which imply that the vaulting and sculpture were raised by different benefactors: d. an open parapet before the old triforium. In the wall beneath the window is concealed the old Norman semi-circular arch of the triforium, which corresponds in style and height with the same divisions in the transepts: e. panelling under the aile window: f. base of one of the shafts.

PLATE XXVIII. *Elevation of one Compartment of the Presbytery*, externally and internally. A. the exterior, surmounted by an open parapet, c.: a. a. large buttresses, with four breaks, crowned with panelled pinnacles, and ogee, crocketed canopies, or domes, b. The clerestory window, d. as well as that of the aile, e. has three mullions, with a transverse one, and some rich tracery.—B. elevation of one arch, &c. of the interior of the presbytery close to the communion rails: a. upper window, with a gallery, or passage beneath, guarded by a perforated parapet: b. bracket to support the groins of the vaulting, which is of timber: c. arch, with its numerous mouldings, rising on clustered columns of three quarter shafts. From the style of the arch, and its columns, I cannot hesitate in referring the erection of this part of the Church, to the end of Henry the Third's, or beginning of Edward the First's reign: d. grotesque animals at the union of the mouldings: e. steps to the communion table; also the altar tomb, said to belong to Bishop Pontissara, but if so it has been materially altered at the time of putting up the screens. On the top of these screens are six wooden chests, containing some memorials and relics of Saxon monarchs, princes, and other illustrious personages, former patrons of the Cathedral, The names are, *Kynegils*, *Ethelwulf*, *Escuin*, *Kentwin*, *Elmstan*, *Kenulf*, *Egbert*, *Adulfus*, *Canute*, and *Emma* his queen, *Alwyn*, *Wina*, *Stigand*, *Rufus*, *Edmund*, eldest son of Alfred, *Edred*, &c. It may be remarked, that although these names appear on the chests, and

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we have pretty good authority that the persons they allude to were buried in the Cathedral; yet from the various changes and revolutions that have occurred in this Church, we can scarcely suppose that any remains of them can be identified.

PLATE XXIX. *Arches, and part of the Tower.* A. elevation of two arches, with the capitals and bases of pilaster columns to the same, placed in a wall under one of the arches of the south transept: B. two other semicircular arches, ornamented with pilasters and mouldings, like the former, and like those inserted in a wall beneath one of the arches in the west aile of the south transept. Mr. Garbett (*p.* 60) conjectures that the former were erected by Bishop de Blois, to exhibit as specimens of the newly invented pointed arch; but with deference to that intelligent architect, I must contend that the arches, and their members, have been trsnsplanted from some other place, and that in the removal they may have been greatly changed. The pilasters do not appear to belong to the capitals, or to the arches; and certainly the fragment of a pilaster, above the arch-mouldings, B. cannot be regarded as useful, ornamental, or analogous. Besides, if I recollect rightly, there is a finely sculptured bracket of a chained deer, or white hart, the cognizance of John of Gaunt, father of Cardinal Beaufort, inserted in another wall, inclosing the same part of the aile. We may as well attribute this figure to the middle of the twelfth century, as make any inference from the shape of these arches, or their appendages. The arch mouldings are probably of the age of de Blois: but, circumstanced as these fragments are, it would be useless and absurd to deduce from them any criterion as to age and style. Carter, in his "Ancient Architecture," Plate XXXVIII. has given an etching of one of the pointed arches, but so unlike the form, that it appears to be drawn from memory, rather than from the object, or from measurements. He represents each side of the arched line as a true quarter of a circle, and the arch as forming nearly an equilateral triangle with a line from the capitals. C. elevation of one side of the upper story of the tower, with sections of two of its walls: D. plans of ditto, 1. of the gallery story; and 2. of the story beneath.

PLATE XXX. Two Views of the FONT, which has been called "the *Crux Antiquariorum*," or the puzzle of antiquaries. Its age, and the mean-

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ing of its rude un-artist-like sculpture, have afforded themes for literary speculation, and will probably long continue enveloped in doubt and obscurity. On such a subject conjecture is likely to play truant: but in the absence of satisfactory history, conjecture must be sometimes allowed, as it leads to investigation, if not immediately to demonstration. The Font is a large square block of black marble, having its four sides charged with sculpture, the angles at the top also ornamented with doves, and cups, and zigzag, and supported by four small columns at the corners, and one larger one in the centre.[14] On two sides are groups of figures, in low, flat relief, with a rude representation in one compartment of a side of a church, and a view of a ship, or boat, in another. Although, as subjects of art, these tablets are beneath criticism, yet as delineations of costume, manners, and implements, they are entitled to special notice and attention. Mr. Gough contends that the sculptures relate to the story of Birinus, and his introduction of Christianity into this province, the death of Kinegils, &c.; but Dr. Milner contends, that they allude to, and are illustrative of, some incidents in the life of "St. Nicholas, Bishop [Archbishop] of Myra, in Lycia, who flourished in the fourth century, and was celebrated as the patron saint of children." As allusive to the figures on one side of the font, it is related that the first act of the saint, who was rich, (a rather un-saintlike circumstance,) was to convey, secretly, sums of gold into the chamber of an impoverished nobleman, who from distress had been tempted to traffic with the chastity of his three daughters, but who, thus enriched, was enabled to apportion each and procure husbands for all. The legend, however, tells us, that "the unostentatious saint" did not perform all his benevolence at once, or in secret, but at three different times, and in the silence of three different nights. On the third occasion, the once poor, but now rich nobleman, watched for and discovered "his unknown benefactor," when falling at his feet—for it seems that he

[14] Fonts partly resembling that at Winchester, in size, shape, and material, are still remaining at East-Meon, and at Southampton in Hampshire; and in Lincoln Cathedral. The first is represented and described in the tenth volume of the Archæologia, and the second in Sir Henry Englefield's interesting and erudite little volume, called "a Walk through Southampton."

See also Vetusta Monumenta, *vol.* ii. and Archæologia, *vol.* x. *p.* 184.

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stole secretly into the chamber—he " called him the saviour of his own and of his daughters' souls." This account is not very closely adhered to by the sculptor, for the scene appears to be on the outside of a church, which Dr. Milner identifies as the Cathedral of Myra, and in addition to the saint, the father, and three daughters, here is the figure of a man, with a hawk on his hand. Let us see if the second side is better elucidated by the legend. It seems to represent three groups of figures and three incidents: 1st. Four standing figures, and the heads of three others prostrate, one of which is dressed as a bishop, whilst another has an uplifted axe, apparently raised to strike at the three heads: 2d, a group, of the said bishop and three other figures, with a fourth laid on his back; the latter has a cup in his hand, as has also one in the former group: the 3d subject displays a boat, or ship, with a rudder, mast, and three figures in it. This, Dr. Milner says, represents the saint, on board a vessel bound to Alexandria, and overtaken by a storm, as evinced by the masts being without sails, but which was appeased by the supernatural powers of the saint. In this voyage one of the mariners fell from the mast and was killed, but was soon restored to life by the miraculous intervention of the Archbishop. These prodigious works naturally excited much curiosity; and consequently, on landing, the prelate was visited by great crowds of persons, afflicted with diseases and misery. The next group therefore shows him in the act of healing the sick; i. e. of raising two persons, from prostrate attitudes, and astonishing the third person who appears with uplifted hands. The figure lying on his back, according to Dr. Milner, belongs to a distinct incident and story, but anomalously brought here by the artist. According to the legendary history of the saint (as written by Jacobus de Voragine,) he appeared, after death, at the bottom of the sea, to a nobleman's son, who was drowned for the sins of his father, and whom the Saint conveyed " not only safe to shore, but also to the city of Myra." In the next compartment the child is led by the Archbishop, who is also engaged in the performance of another celebrated act; i. e. rescuing three young men from the impending axe of the public executioner. These three persons had been condemned by the Prefect of the city; but as St. Nicholas conceived that the sentence was unjust and cruel, he " fled "

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from Phrygia to Myra, and arrived just at the very critical instant to check the murdering instrument. That such improbable, unnatural, and even impossible stories should have been formerly invented for certain purposes, credited by certain persons, and rendered the themes of literary narrative and disquisition, is most true; that they should be believed by any person who can read and think, in the present age, excites astonishment. For myself, I must candidly acknowledge, that I cannot peruse them without feeling the mingled emotions of pity, regret, and surprise; and cannot write about them without thinking I am trifling with the time and patience of the reader. As forming the subjects of ancient paintings and sculpture, it seems requisite to notice them; and in doing this, I take some pains to be brief. I hope therefore to be pardoned for occupying so much space with the above subject.

Respecting the age of this Font, and its station in a Cathedral Church, I am inclined to think it was the workmanship of Walkelyn's time; when also the font at East-Meon was executed. The style of dress, mitre and crozier, indicates that age. As Cathedrals were not usually furnished with fonts, or their prelates and officers accustomed to perform the sacrament of baptism, Mr. Denne (in Archæologia, vol. xi.) thinks that as Winchester and Lincoln Cathedrals were provided with fonts they had parochial altars, or chapels.

Some few other objects remain to be noticed. In the south aile of the nave are mural monuments to *Dean Cheney*, and to *Bishop Willis*, the latter of which has a marble effigy of the prelate, reclining on a sarcophagus.[15] In the same aile is a tablet to the memory of Dr. *Thomas Balguy*, formerly an archdeacon of this Cathedral, and distinguished as much for his talents as for his moderation and humility. At one time he was offered the bishopric of Gloucester, but refused the temptation, on account of advanced age and infirmities. His literary works are wholly in the shape of sermons and charges, which were collectively published in 1785. At the advanced age

[15] This monument, by R. Cheere, has been praised as a work of art, but the judicious artist and critic will seek in vain for beauty in the execution, or the display of taste in the sculptor. The head is good, but all the rest of the statue is bad. Dr. Milner tells us that the sculptor was silly enough to fret himself to death for having placed the face of the statue towards the west, instead of the east; but this foolish story requires better proof than the gossip of a Cathedral cicerone.

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of 74, this very worthy man died, January 12, 1795. [See Nichols's Literary Anecdotes, vol. iii. p. 220.] In the nave, near the eighth pillar from the west end, is a grave stone covering the remains of *Bishop Horne*, who, according to Dr. Milner, was " the destroyer of the antiquities of his Cathedral, and the dilapidator of the property of his bishopric."[16] Near his place of sepulture is that of *William Kingsmill*, the first dean of this church, who died in 1548. On the north side of the nave reposes *Bishop Watson*, M. D. who died January 1583–4. Bishops *Walkeyln* and *Giffard* are said to have been interred in the nave, but there is no memorial to either. At the west end of the south aile is a small marble slab, to the memory of *James Huntingford*, who died September 30, 1772, aged 48. *Bishop Trimnel*, who died in 1723, is praised in a prolix inscription, as is also his brother, *Dean Trimnel*, who died in 1729. Attached to the piers near Wykeham's chantry are marble tablets to commemorate two prebendaries of this church, and masters of the college, Dr. *William Harris*, who died in 1700, and *Christopher Eyre*, LL. D. who was interred here in 1743. Near Bishop Willis's monument is a tablet to record the name and interment of *Dean Naylor*, who died 1739. Another mural monument commemorates Dr. *Edmund Pyle*, prebendary of this Cathedral, who died in 1776. A funeral tablet records some particulars of the family, descent, public and private virtues of the late *Earl of Banbury*, who died 1793, and of his Countess, who died 1798. Close to Edington's chantry is a flat stone, covering the grave of *Bishop Thomas*, with an inscription detailing his successive preferments; and stating, that he was tutor to that afflicted and estimable monarch, George III.

In the north aile of the nave are interred the mortal remains of a lady, whose ample benevolence and literary talents must awaken the warmest emotions of admiration and esteem in the philanthropist and lover of letters. This was Mrs. *Elizabeth Montagu*, author of an interesting, eloquent, and discriminating " Essay on the Writings and Genius of Shakspeare," which attained a sixth edition in 1810; and which displays the palpable folly and envy of Voltaire's criticisms on our national bard.

[16] History, &c. of Winchester, i. 370.

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During her life she manifested particular solicitude and generosity towards the poor and unfortunate chimney-sweeping boys; and was the founder of a literary society, called "the Blue Stocking Club." Since her decease, which occurred in August, 1800, aged 80, four volumes of her letters have been published by her nephew, Matthew Montagu, Esq. which for vivacity, playfulness, ingenious criticism, and versatility of subjects and treatment, are not surpassed by any epistolary writing in the English language. Near Mrs. Montagu repose the relics of Dr. *Joseph Warton*, whose monument, near the entrance to the choir, has been already noticed. This monument was erected by Flaxman, and its expenses defrayed by a subscription among the pupils of Winchester College School, to which Dr. Warton had been many years head master. He died Feb. 23, 1800, in the seventy-eighth year of his age. "Biographical Memoirs of Dr. Warton," have been published by the Rev. J. Wooll.

On a flat stone in the north aile is an inscription to Sir *Nathaniel Holland*, Bart. who died, October 15, 1811, aged 76. Among the interments in this pile, is one of a lady whose virtues, talents, and accomplishments entitle her not only to distinguished notice, but to the admiration of every person who has a heart to feel and a mind to appreciate female worth and merit. The lady alluded to, Miss *Jane Austen*, who was buried here, July 1817, was author of four novels of considerable interest and value. In the last, a posthumous publication, entitled "Northanger Abbey," is a sketch of a memoir of the amiable author.

In the south transept are several monuments. One is inscribed with the name of *Colonel Davies*, who met his death at the famous siege of Namur, under King William. Another records the decease of Mr. *Isaac Walton*, the 15th of December, 1683. Few literary works have attracted more publicity than the "Complete Angler," by honest and happy Isaac. His lives of Wotton, Donne, Herbert, &c. are also replete with anecdote and amusement. A full memoir of his life is given in a new edition of "Walton's Lives," by Dr. Zouch, 1807.

At the east end of the south aile is a monument, with a statue, standing, for Sir *John Clobery*, knight, who died in 1687, and who is praised in a long

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Latin epitaph, for having been instrumental, with his friend General Monk, in restoring Charles the Second to the Throne, and peace to his country.[17] Near this tomb are several flag stones with inscriptions: one records the name of "*the Right Honourable James Touchet, Baron Audley and Earl of Castlehaven,*" who died August 12, 1700; another for the Countess of Exeter, who was interred here in 1663: a third for Lord Henry Paulet, deceased 1672: a fourth to Elizabeth Shirley, daughter of Earl Ferrers, who died in 1740: a fifth commemorates the *Countess of Essex*, who died August 20, 1659, who had married for a second husband Sir *Thomas Higgons*, knight, who pronounced a funeral oration over her grave, in the ancient manner. He died in 1692, and lies near his countess. Another stone covers the grave of *Baptist Levinz*, a prebendary of this church, and Bishop of the Isle of Man, who died in 1692, and is praised in a long Latin epitaph, for abstemiousness, frequent fasting, and "other episcopal virtues." In the north transept are some inscribed slabs; and beneath the organ loft, under the north arch of the tower, is a small inclosed Chapel, or chantry, the walls of which are covered with ancient paintings.

[17] This monument was erected in 1691, and cost £130. It was executed by Sir Wm. Wilson, Knt. the same artist who executed a statue of King Charles II. in the west front of Lichfield Cathedral. The funeral expenses were £125. 5*s*. 10*d*.; thus—chanter for office of burial and for the choir, £5. 9*s*. 4*d*.; several dues to the church, £8; hanging house and coach with mourning, and the servants to attend, £32. 8*s*.; torches, bell ringers, &c. £3. 8*s*.; for rings, £23. 17*s*. 6*d*.; for gloves, £16. 15*s*.; a coffin, £3. 10*s*.; escutcheons, £12; a gravestone, £20. [Communicated by Wm. Hamper, Esq. of Birmingham, from a paper written by Lady Holte, of Aston-juxta-Birmingham, the daughter of Sir John Clobery.]

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CHAP. IV.

BIOGRAPHICAL ANECDOTES OF THE BISHOPS OF WINCHESTER.

THE Anglo-Saxon Bishops of Winchester have already been noticed, and some particulars of a few of the earliest of the Norman prelates of that See, have also been mentioned. I now proceed, in conformity with the plan adopted in my History of Norwich Cathedral, to state some anecdotes and characteristic traits of such others of the Bishops of Winchester as have been distinguished by any literary or public works. Of WALKELYN, the first Norman Prelate, some particulars have already been stated. It was the policy, and not without good reason, of the Conqueror to substitute his countrymen and dependents of Normandy, in the room of prelates and other leading churchmen of the old English stock. Walkelyn was his relation and his chaplain; and although inferior in learning to the new archbishop of Canterbury, Lanfranc, (an Italian, but an abbot in Normandy,) he was not without his merits. In 1079, Walkelyn undertook the great work of rebuilding his Cathedral and the adjoining monastery, in a style of architecture till then unparalleled in England; and in 1093, in the reign of William Rufus, the Church was solemnly dedicated. On Walkelyn's death, in 1098, Rufus seized on the bishopric of Winchester, in addition to the other sees he had invaded, and kept possession of it until his untimely end in the New Forest in 1100.

The first act of King Henry the First was to appoint his chancellor, WILLIAM GIFFARD, to the See; but an interval of seven years elapsed before he was consecrated. The cause of this delay was the celebrated controversy which long agitated the church and the state, concerning the conveyance of ecclesiastical investitures from lay persons, by the pastoral staff and the ring; a practice which had been recently condemned by the head of the church. At last, after some years, the contest between the Pope and the King was terminated by a compromise, in which each party retained pos-

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session of his respective rights. Bishop Giffard founded the Cistercian Convent of Waverley, near Farnham, and erected a palace in Southwark, afterwards called the Bishop of Winchester's, and also contributed largely to the establishment of the adjoining monastery of regular canons of St. Mary Overy.

On the death of Bishop Giffard, in 1128–9, the king found means to prefer to the See HENRY DE BLOIS, the son of his sister, Adela, by the Earl of Blois, and who at that time was abbot of Glastonbury. Deeply involved by family connection, as well as by personal character, in the unhappy contentions for the English crown, which ensued on the death of Henry the First; the life of Bishop de Blois is much more noticeable in a temporal and political than in an ecclesiastical point of view. At last his long and restless occupation of the See of Winchester was terminated by his death in 1171. The strong fortresses, or castles, erected by him in this city, and at Farnham, Merden, Waltham, &c. were at once evidences of his wealth and authority, and of the unhappy spirit and state of the times in which he lived. Those strong holds have long ceased to be of importance; but one monument of this prelate's munificence still exists, more congenial with his spiritual functions, and with the destination of the ample funds entrusted to his care. To Henry de Blois is this vicinity indebted for one of its principal ornaments, the *Hospital of St. Cross*, founded by him in 1136; an institution, which, in internal administration, as in structure and appearance, including the additions and improvements introduced by the Cardinal-bishop Beaufort, has undergone less alteration from its original establishment than any other of a similar nature in the kingdom.[1]

According to Rudborne this prelate left certain writings, one concerning the monument of the renowned British prince, Arthur, discovered at Glastonbury, while Henry was at the head of that abbey: the other related to

[1] The church of St. Cross has been frequently referred to as containing some curious examples of ecclesiastical architecture. It is indeed in the whole, and in detail, replete with interest; but its peculiarities have been either misunderstood or misrepresented. In my *Chronological Illustration* of Ancient Architecture, it is my intention to represent the peculiarities of this building, as well as those of the Church of Romsey, in this vicinity.

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the state of his Cathedral Church, and appears to have been extant in the time of the ecclesiastical historian Harpsfield, towards the close of the sixteenth century.

The vacancy occasioned by the death of Bishop de Blois was not supplied until the end of 1174, by the installation of RICHARD TOCLIVE, alias MORE. In opposition to his repeated engagements, but in conformity with his general practice, the King, Henry the Second, kept the See so long void, in order probably to profit by its revenues; and it was only by the interference of some Cardinals that he granted license for the election of a bishop to Winchester, and to many other churches which had remained void for some years.

Bishop Toclive was succeeded in 1189 by GODFREY DE LUCY, who not only re-annexed, by purchase from Richard the First, sundry manors formerly belonging to the see, but also restored the navigation of the river Itchen, between Winchester and the Southampton river, and adopted other measures for the general benefit of the city. In the year 1202, this prelate formed a confraternity, or society of masons, and contracted with them for five years, during which time they were to complete certain additions and repairs to the Church. The work then carried on must have been the east end, in which the Bishop was interred in the year 1204, only two years after he had begun his new style of architecture.[2]

During the episcopacy of de Lucy occurred the singular re-instalment of Richard the First, *Cœur-de-lion*, in his regal office. Returning home, less elated with the victories he had achieved in the Holy Land, than depressed by the lawless captivity he had endured under the Duke of Austria, he hardly conceived himself to be a sovereign unless he were again publicly

[2] "Anno 1202. D. Wintoniensis Godfridus de Lucy constituit confratriam pro reparatione ecclesiæ Wintoniensis, duraturam ad quinque annos completos." Annales Wint. Was not this confraternity a club of *free-masons?*

It must surprise the architectural antiquary to be told, that T. Warton, the historian of English poetry, and the commentator on English Architecture, in his notes to Spenser's "Fairy Queen," refers this very architecture by de Lucy to the time of "the Saxon kings," before the Norman Conquest. See his "Description, &c. of Winchester," *p.* 63.

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crowned and recognised. The ceremony was performed with great splendour in the Cathedral of Winchester, in the presence of the prelates and nobles of the kingdom. But Bishop de Lucy was absent; for Richard had, on his arrival, resumed the manors he had sold and the castle, on the plea that the royal demesnes were inalienable. We are not, however, informed that the purchase-money was refunded to the bishop.

Towards the end of 1204, Sir PETER DE RUPIBUS, or DE ROCHYS, was appointed bishop. He had been knighted for his military services under Richard, and hence was generally thought, from his education and habits, better qualified to command an army than to preside over a diocess. His military and political talents were peculiarly serviceable to the Christian warriors under the Emperor Frederic in the Holy Land, whither our bishop repaired in 1226. By him King John was animated to withstand the Pope's excommunication, and he was afterwards created chief justice of the kingdom. On the death of John, from whose vices and mismanagement the nation derived greater and more lasting advantages than from the virtues and good conduct of many other princes, and on the accession of his son, Henry the Third, or Henry of Winchester, a child of nine years of age, the administration of public affairs became almost entirely vested in de Rupibus. He succeeded the Earl of Pembroke in the protectorate of the kingdom; and even after the young king came of age, his chief reliance for counsel was on the bishop. By Matthew of Westminster, however, we are told that, in 1234, Henry requiring an account of the royal treasures, the Bishop of Winchester and the treasurer Peter de Rivallis, took refuge at the altar, and concealed themselves for some time in the Cathedral. All this notwithstanding, says Matthew of Paris, by his death in 1238, the whole counsel of England, regal and ecclesiastical, sustained an irreparable loss. This bishop's munificence was not confined to the religious establishments of England: the church of St. Thomas and the fortifications of Joppa, now Jaffa, in Palestine, were greatly improved at his expense.

The death of de Rupibus occasioned a violent contest between the king and the monks of the Cathedral. Henry was bent on the election of his

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queen's uncle, William, chosen bishop of Valence, in France. The monks, on the other hand, having received an unfavourable report of William, persisted in refusing him, and chose WILLIAM DE RALEY, or RADLEY, then bishop of Norwich. "When the king heard of their intent," says Godwin, "he was exceeding angry, and made great havock of the bishop's temporalities; swearing he would have his will at last, or they should never have a bishop." Thinking therefore to satisfy the king, the monks next elected his chancellor, Ralph Nevil, bishop of Chichester: but this election only the more incensed Henry against them. This indecent contention lasted for five years, although William of Valence, who had occasioned it, had died within a year after it began. William de Raley withdrew to France, where it became a saying, as Matthew of Westminster reports, that "Henry of England was a coward towards his enemies, and only brave against his bishops." Being at last reconciled with Henry, the bishop returned to England, and in 1246 performed in his presence the dedication of the royal abbey of Beau-lieu *(de bello loco)* in the neighbouring forest.

The See, vacated by the death of Raley in 1250, was filled by the election of ETHELMAR, or AUDOMAR, the king's half-brother by the marriage of the queen-dowager with Hugh, Earl of March. Ethelmar had neither morals nor learning, nor the requisite age, nor previous orders in the church, to recommend him for the episcopate; but the monks had suffered too severely in the preceding contest, and were besides convinced that they should not be supported by the Pope against the King; they therefore acquiesced in Henry's proposal. The presages of Ethelmar's administration were not erroneous, for he conducted himself with so much injustice and tyranny, that he, with his brothers, whose oppressions were felt in other parts of the kingdom, was driven into banishment. His consecration was deferred for several years; and the monks proceeded, by a new election, to nominate the King's Chancellor, Henry de Wengham, who declined the charge. At last Ethelmar died at Paris in 1260, on his way to England, having, as some say, succeeded in obtaining consecration at Rome.

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The vacant See now became a subject of contention, not between the monks and the King, but among the monks themselves. The Pope, however, set aside the contending candidates, and, by way of *provision*, as it was called, consecrated JOHN OF EXON, or *Oxon*, or *Gernsey*, or *Gerways*, (for so variously is the name written,) who had been Chancellor of York. Taking part with the barons against the king, and being suspended by the legate, he repaired to Rome, where he died in 1268; enjoying but a short time the episcopacy, for which he is said to have paid into the court of Rome the vast sum of twelve thousand marks, equal, in effective value, to one hundred thousand pounds of our present money.

John dying *in curia*, or at the court of Rome, the appointment of a successor fell, by the ancient canon law, to the Pope, who translated hither from Worcester NICHOLAS OF ELY, who rebuilt, and in 1268 dedicated the church of the original Cistercian abbey of Waverley, near Farnham, previously founded by Bishop Giffard.

" About this time," says Godwin, " the Pope began to take upon him the bestowing of bishoprics for the most part every where. JOHN DE PONTISSARA, or of Pountoise, in France, was placed by him, upon his absolute authority. He was a great enemy of the monks of his church, whose living he much diminished to increase his own." The most important act of this prelate was the establishment of the college of St. Elizabeth of Hungary, in Winchester, and which was completed in 1301. " The statutes of this college," says Dr. Milner, " prove his zeal for the advancement of piety, morality, learning, and clerical discipline; but they are such as would be thought grievous and impracticable in the present day." [Hist. Win. *vol.* i. 274, from Monast. Ang.]

On the death of John, in 1304, the See was filled by HENRY WOODLOKE, alias DE MEREWELL, in whose time, in 1307, took place the suppression of the celebrated order of the Knights Templars, who had property, and most probably a preceptory, (as their houses were termed,) in Winchester.

The succeeding prelates were JOHN DE SANDALE, REGINALD DE ASSER, JOHN DE STRATFORD, and ADAM DE ORLETON, the latter of whom was

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translated from Worcester at the end of 1333. He had been one of the most zealous agents of the barons in the first war against Edward the Second. His trial on this account was the first instance in England of a bishop being brought before the ordinary secular tribunal of the country, and this notwithstanding the opposition of the other prelates. The common charge of his being concerned in plotting the death of the unhappy Edward, seems, however, rather doubtful; particularly as Edward the Third, in his complaint to Rome against Orleton, takes no notice of the charge. Whilst he presided at Winchester the monarch removed the woolstaplers from this city to Calais; an event that proved very injurious to our city. Milner calls him "an artful and unprincipled churchman."

WILLIAM OF EDINGTON, appointed to this See in 1345, was the first prelate of the Order of the Garter, which was instituted five years afterwards. In his capacity of treasurer to the king, he is accused of lowering the intrinsic value of the coin: but the principles on which such an operation of finance must be founded seem to have been very imperfectly understood on both sides of the question. His declining the nomination to the metropolitan throne of Canterbury, is variously explained; although he be reported to have observed, that "Canterbury was the higher rack, but that Winchester was the richer manger." Be this as it may, it appears from Walsingham, copied, though not quoted, by Godwin, that Bishop Edington's executors were sued by his successor, Wykeham, for dilapidations to a great amount. The demands made were for sixteen hundred and sixty-two pounds ten shillings in money, fifteen hundred and fifty head of neat, three thousand eight hundred and seventy-six wethers, four thousand seven hundred and seventy-seven ewes, three thousand five hundred and twenty-one lambs, and one hundred and twenty-seven swine;[3] all which stock, &c. it seems belonged, at that time, to the bishopric of Winchester.

[3] Dr. Lowth, who examined the original register, places this number of beasts at the head of the list, and calls them draught-horses instead of swine. The bishop's stock contained doubtless a number of both.

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Besides his liberalities to other religious establishments, it appears incontestably from his Will, executed in 1366, the year of his death, that Bishop Edington actually began the great work of rebuilding the nave of his cathedral, and that he allotted a considerable sum of money to carry it on after his death, which happened in October.[4]

Of the illustrious successor of Edington, WILLIAM OF WYKEHAM, some notice has already been taken, in reviewing his great works in the Cathedral. It would certainly constitute an interesting theme for biographical disquisition to enter pretty fully into the memoirs of this eminent prelate, architect, and founder: but this pleasure I must deny myself at present, and refer to the ample life of him already written by Dr. Lowth. Intimately connected as he was with this Cathedral and city, endeared as his memory must be to thousands of persons now living, who have profited by his liberal and laudable foundations; he becomes an important and imposing subject. His name is encircled with a halo of merits and virtues; and nothing but praise has been poured forth to embalm his memory. It should, however, be remembered, that panegyric is not history, and that a perfect human being is a *lusus naturæ*. The man who, like Wykeham, amasses an ample fortune, from high political offices, is suspected to want both honesty and integrity: it is generally supposed that he aggrandizes himself at the expense of the country, and that he is influenced more by a lust of power than by the *amor patriæ*. But if, like Wykeham, he bequeaths the whole of his wealth to promote public good and to benefit mankind, he will secure the applause of posterity. Wykeham lived at an important era; was fortunately advanced from poverty to affluence, and from his connection with, and power over the English monarch, was enabled to produce very great effects on the country. His origin was obscure, and his only school education appears to have been derived from the charitable patron-

[4] "In this year, 1366, on the 11th day of September, having made his will, Bishop Edingdon directed that out of his estate and goods money should be expended for completing the nave of the cathedral church of Winchester, which he had begun." *Cont. Hist. Wint. ex registro Langham*, cited by Milner.

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age of Uvedale, lord of the manor of Wickham, or Wykeham, a village in Hampshire, the birth-place of our prelate. This gentleman was governor of the castle of Winchester, and placed William at a school in that city; from which he was advanced to be his secretary. At this time Edington was bishop, who introduced Wykeham to Edward III. This splendid monarch soon appreciated and employed the talents of Wykeham. He was first made one of the king's chaplains; and in 1356 was appointed clerk of the king's works in his manors of Hendle and Yestampsted. In the year 1359, he was also nominated surveyor of the works at Windsor, where he appears to have continued engaged till 1373. By his letters patent he was allowed one shilling per day, and two shillings when travelling on business, with an allowance of three shillings a week for a clerk. Soon afterwards he was paid an additional shilling a day. The latter end of the year 1359, the architect's powers were further enlarged, and he was appointed keeper of the manors of Old and New Windsor. "The next year 360 workmen were impressed to be employed on the buildings at the king's wages, some of whom having clandestinely left Windsor, and engaged in other employments for greater wages, writs were issued to prohibit all persons from employing them, on pain of forfeiting all their goods and chattels; and to commit such of the workmen as should be apprehended to Newgate." In 1362, writs were issued to the sheriffs of different counties to impress 302 masons and diggers of stone, for the same works, and in 1363, many glaziers were impressed, and the works at Windsor were carried on till 1373.[5] Wykeham was also engaged in building another royal residence for his monarch and master at Queenborough, in Kent. He was not, however, merely an architect, but was a man of the world and a man of business, and as such was frequently employed by Edward III.

To take holy orders seems always to have been his design; for in all the patents, and even as early as in 1352, he is styled *clericus* (clerk), although he had only received the tonsure, and was not ordained a priest until June

[5] Lysons's Berkshire, *p.* 419.

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1362, nor even admitted to the low order of alcolyths until the December preceding. His first ecclesiastical preferment was to the rectory of Pulham in Norfolk, to which he received the royal presentation in the end of 1357. Ecclesiastical benefices now flowed in upon him in such profusion, that, as Dr. Milner observes, "we should condemn any other clergyman, except Wykeham, for accepting them; and we are only induced to excuse him, in consequence of the proofs we have still remaining, that he only received the revenues of the church with one hand to expend them in her service with the other." The yearly value of his benefices amounted to no less a sum than £873. 6*s*. 8*d*. money of those days, equal to about £13,100 of present money. So numerous were the offices he held in the church, that it required no small ingenuity to combine them in such a manner that the possession of one should not be incompatible with that of one or all of the others. The advancement of Wykeham in the State kept pace with his preferment in the church. In 1363 he was warden and justiciary of the king's forests south of Trent; in 1364, keeper of the privy seal, and two years afterwards the king's secretary. He is next styled chief of the privy council, and governor of the great council. Froissart, his contemporary, says, "there was at that time a priest in England of the name of William of Wykeham: this William was so high in the king's grace, that nothing was done in any respect whatever without his advice. The king, who loved Wykeham very much, did whatever he desired; and Sir[6] William Wykeham was made Bishop of Winchester and Chancellor of England."[7]

While Edward retained the full possession of his faculties, Wykeham continued to enjoy his confidence, but in the close of his reign the jealousy and intrigues of John of Gaunt, Duke of Lancaster, Edward's only surviving son, suspected to entertain some views of ascending the throne in the place of his young nephew, afterwards Richard the Second, succeeded

[6] The prefix of Sir to the christian name of a clergyman was usual at this time, and implied that he was not graduated in the University; being in orders, but not in degrees; whilst others, entitled masters, had commenced in the arts.

[7] Chronicles of England, &c. *vol.* viii. *p.* 385, octavo, 1806.

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in undermining the credit of our eminent prelate. By specious pretences he was removed from his office, his episcopal revenues were sequestrated, and he himself forbidden to approach the court, or the capital. Previously, however, to the death of Edward, in June 1377, the bishop had in some measure the satisfaction to be restored to the King's wonted favours; and early after the accession of Richard the Second, all difficulties respecting his affairs were completely removed. Disengaged, as far as his station would permit, from his usual attendance on public business, Wykeham prepared the plans for his two celebrated Colleges, at Winchester and at Oxford. In 1373 he had opened a school at Winchester; and the society intended for Oxford was formed several years before the collegiate buildings were commenced. But these were not the only measures by which his government was distinguished; for among many others, he sedulously exerted himself to restore the hospital of St. Cross to its original charitable purpose.

To appreciate the character of Wykeham, we must divest ourselves of many notions (prejudices indeed they may justly be termed), resulting from the state of things in our days, compared with that exhibited in England four centuries ago. Many acts and measures then considered to be beneficial, judicious, and meritorious, may now be regarded in a very different light. Of the value of the religious, scientific, and eleemosynary institutions of former times, we cannot properly form an adequate estimate; we may, therefore, imagine that much of Wykeham's munificence might perhaps have been better employed. It must not, however, be forgotten, that monastic institutions, (besides contributing their proportion to the exigences of the state,) supported the whole body of the poor; exercising hospitality to all, furnishing schools for the gratuitous education of youth, and hospitals for the reception of the sick and infirm. To the industry of the monks, prior to the discovery of printing, we are indebted for multiplied copies of the scriptures, and of the ancient classic and ecclesiastic writings; and also for the histories and records of past times in general. It has been unfortunate for Wykeham that he was, more on account of his place and influence than from his personal character, peculiarly obnoxious to a person so powerful as John of Gaunt; but Edward held him in singular favour: for, as Godwin observes, "in the greatness of his authority the king found two notable

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commodities, one, that without his care all things were ordered so well as by a wise and trusty servant they might; the other, that if any thing fell out amiss, wheresoever the fault were, he had opportunity to cast all the blame upon the Bishop of Winchester." His Will, made fifteen months before his death, extends to all orders and degrees of men, and answers every demand of piety, gratitude, affection, and charity. Dying in September 1404, he was interred in the chantry he had erected in this Cathedral.

The successor of Wykeham was a prelate of a different description; whose character, through the powerful representations of Shakspeare, seems consigned to perpetual ignominy.[8] This was HENRY BEAUFORT, son of John of Gaunt, Duke of Lancaster, by his third wife, Catharine Swinford. Educated abroad as well as at Oxford, he particularly applied himself to the civil and canon law; studies indispensable for one who, for various reasons, looked forward to a high station in the state as well as in the church. Translated from the See of Lincoln to Winchester, and soon afterwards distinguished by the hat of a cardinal, and involved in the vortex of worldly politics, he at first allowed himself too little time to attend to the spiritual concerns of his diocess. His conduct, however, in his latter days, was very different. He lent to Henry the Fifth, whose treasury was exhausted by his brilliant but destructive successes beyond sea, the prodigious sum of twenty thousand pounds, to ward off a suspected design of appropriating the revenues of the church. Besides the money he expended on his Cathedral, and on various other religious and charitable establishments, he greatly enlarged the usefulness of the hospital of St. Cross, and erected the principal part of the domestic buildings now existing.

Having filled the See of Winchester forty-three years, Beaufort gave place to WILLIAM OF WAYNFLETE, so named from his birth-place in Lincolnshire. To Wykeham's colleges at Winchester and Oxford, he was indebted for his education. Become master of the former, he was engaged by Henry the Sixth to take the same charge of the new institution at Eton. The revenues of Winchester enabling him to carry into effect the project he had for some time contemplated, he commenced his noble institution of

[8] Our bard appears to be supported by the accounts of Hall, Holinshed, and other old English Chroniclers.

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the College of St. Mary Magdalen, in Oxford. Attentive to whatever could promote the views of his new establishment, Waynflete, preparatory to a visit to it in 1481, sent thither a very large number of volumes; eight hundred as some say, which had issued from presses already established in England, as well as on the Continent, or works still in manuscript. Besides the college at Oxford, Waynflete founded a free-school in his native town, and was a benefactor to Eton College, and to his Cathedral of Winchester. Respecting the general character of Waynflete, his biographer, Dr. Chandler, observes, that in the course of his researches, he had met with no accusation of, or reflection on him. Humane and benevolent in an uncommon degree, he appeared to have no enemies but from party, and even those he disarmed of their malice. The prudence, fidelity, and innocence which preserved him in the waves of inconstant fortune are justly the subject of admiration.

Waynflete lived to behold the restoration of the house of Lancaster, in the person of Henry the Seventh; when dying in the year 1486, the king had an opportunity of promoting to Winchester a prelate possessing his high regard. This was PETER COURTENEY, of the family of that name established in Devonshire; a prelate of respectable character, but still more distinguished by his descent from the house of Courteney in France, which sprung from two kings of that country; Robert, who died in 1031, and Lewis Le Gros, or the Sixth, who reigned till 1137. Of this family one branch engaged in the Crusades and became Counts of Edissa, in the east; another, established in France, furnished three Emperors to Constantinople, and continued to be ranked among the Princes of the blood royal, until it was resolved, in late times, to limit that distinction to the descendants of St. Lewis, or the Ninth. The third branch passed into England in the beginning of the reign of Henry the Second, and soon rose to rank and opulence by inter-marrying, at different periods, with the royal family.

The next bishop of Winchester was THOMAS LANGTON, removed hither from Salisbury, a prelate described by Anthony Wood as a second Mecænas, on account of the protection he afforded to literature and learned men. On the death of Morton, Archbishop of Canterbury, he was actually

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elected to succeed him, but a few days afterwards was carried off by the plague, and was buried in the curious chapel already described.

His successor, RICHARD FOX, had long been the confidential friend and minister of Henry the Seventh, who successfully employed his talents in sundry negotiations with foreign princes. In recompense he was appointed Bishop of Exeter, retaining still his other offices of privy seal and secretary of state. From Exeter he passed first to Bath and Wells, and thence to Durham, where he displayed his munificence and architectural taste. But in order to have him nearer the court, Henry removed him to Winchester, and even selected him to be sponsor at the baptism of the young Prince, afterwards Henry the Eighth; to whom he subsequently acted as one of the leading counsellors, with equal zeal as when he served his father. Of his retirement from court, in the young king's time, various causes are assigned. It was after this event that he planned the munificent foundation of Corpus Christi College in Oxford. The original purpose of this college was to provide monks for the service of his Cathedral; but, dissuaded from this purpose by a friend, who, notwithstanding the bishop's long and intimate acquaintance with the court, had penetrated deeper than himself into Henry's schemes respecting monastic institutions, he founded the college for the education of secular clergymen. He also provided it with some of the most celebrated scholars of the age, among whom may be named John Lewis Vives, and Reginald Pole, afterwards the celebrated cardinal. Dying in 1528, the bishop was buried in the exquisite chantry he had erected in his Cathedral.

On the death of Bishop Fox, the See of Winchester devolved to the mighty cardinal, THOMAS WOLSEY, who had now engrossed the favour of Henry the Eighth, and obtained some of the richest benefices of the church. At first introduced to the tyrant by Fox, to counterbalance the influence of the Earl of Surrey, afterwards Duke of Norfolk, he soon rose superior to his opponent and to his patron himself. The history of Wolsey, independently of the part he took in public affairs, is little more than a list of promotions, following one another with a rapidity equally alarming to the courtiers, and invidious in the eyes of the people. Of this distin-

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guished prelate and politician, we are furnished with ample memoirs in a large folio volume, by Fiddes; and recently in a new life of him, by Mr. Galt. In my account of York Cathedral, I shall have occasion to make a few remarks on his character.

From the death of Wolsey, Winchester was without a bishop for nearly four years, when the vacancy was filled by STEPHEN GARDINER, who was brought into notice by Wolsey, but who owed his preferment to his readiness to promote and justify every project of the king. Being appointed at the moment when the dispute concerning the ecclesiastical supremacy of the crown was at its utmost height, Gardiner joined the two metropolitans, and some other prelates, in acknowledging Henry to be the supreme head of the church of England. This measure was soon followed by the suppression of the religious houses throughout the kingdom, by which Winchester suffered greatly, both in condition and outward appearance. Notwithstanding his submissive conduct, during the life of Henry, and his taking out a new license to govern his See on the accession of Edward the Sixth, Gardiner resisted all further changes in religion until the young king should be of age, and was therefore by the protector, Seymour, committed to the tower. At last he was declared to be no longer prelate of Winchester, and Dr. JOHN POYNET was appointed in his place; who was the first bishop consecrated according to the new ordinal. On the accession of Mary to the throne, Gardiner was reinstated to his See, and, Archbishop Cranmer being a prisoner on a charge of high treason, he officiated at the Queen's Coronation, and at her subsequent nuptials with Philip of Spain. Of the conduct of Gardiner as a bishop and a statesman, the accounts of writers are contradictory and irreconcileable. Whilst the Catholic justifies and applauds him for courage, consistency, and religious integrity, the Protestant represents and censures him for cruelty and unmerciful tyranny.

Of Bishop POYNET, who, on the deprivation of Gardiner in the reign of Edward the Sixth, was translated from Rochester to Winchester, little more is known than that he was an early and a strenuous champion for the reformed doctrines. He was also well skilled in various languages, ancient and modern, well read in the fathers of the church, an able mathematician and a mechanist. On the accession of Mary, he, with many other Protestants, withdrew to the

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continent, not only on account of religion, but, as it is said, because he was suspected of abetting the insurrectionary movements under Sir Thomas Wyatt. He died at Strasburgh in 1556.

Bishop Gardiner was succeeded by Dr. JOHN WHITE, on the condition that he should pay one thousand pounds annually to Cardinal Pole, who complained that his See of Canterbury had been greatly impoverished in the time of his predecessor, Cranmer. He pronounced the funeral discourse on Queen Mary, whom he extolled with great ardour, while he spoke of her successor, Elizabeth, with extreme coldness. Refusing to take the new oath of supremacy, he was of course, in June 1559, declared to have forfeited his bishopric.

The See of Winchester again remained vacant for some time, until the appointment of Bishop ROBERT HORNE, a Protestant divine of great talents, distinguished by his controversial writings, and by the voluntary exile he underwent in the reign of Mary. While Bishop of Durham, he was noted, according to Anthony Wood, as "a man that could never abide any ancient monument, acts, or deeds that gave any light of or to godly religion." To the injudicious zeal therefore of this prelate may be ascribed the havoc made at that period in the Cathedral and in other edifices of Winchester.

The See was next successively occupied by Drs. JOHN WATSON and THOMAS COOPER, both of whom had studied and taken their degrees in medicine. After the latter, Winchester possessed a second WILLIAM WICKHAM, who died in less than ten weeks after his translation from Lincoln. The next Bishop, WILLIAM DAY, dying in the ninth month of his episcopate, was followed by THOMAS BILSON, a native of Winchester and a Wykehamist, there and at Oxford, of whom Elizabeth had a very high opinion. She appointed him of the privy council; and he employed his pen in justification of her interference in the affairs of Scotland, France, and the Low Countries, yet so as to furnish no pretext for resistance, in any case, on the part of her own subjects against himself. "It was written," says Collier, "to put the best colour on the Dutch revolt." Bishop Bilson continued in Winchester for several years after the accession of James the First; but without supporting the character he attained under Elizabeth. His successor, JAMES MONTAGUE, so much esteemed by James as to be

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chosen the editor of his writings, sat only about eighteen months, and was buried in the Abbey Church of Bath, which he had repaired at a great expense.

By the death of Montague an opening was made for LANCELOT ANDREWS, who had been in succession, Bishop of Chichester and of Ely. The inscription on his monument in the church of St. Mary Overy, in Southwark, notices with peculiar emphasis the distinctions awaiting him in another world, on account of the *celibacy* he had observed in this.

Dr. RICHARD NEILE succeeded Andrews by his fifth translation, and notwithstanding the course adopted by King James in favour of the rigid Calvinists at the synod of Dort, afterwards united with him in embracing the modified system of Arminius. So far did Neile push his animosity against the Calvinists, whom he had deserted, as absolutely, while Bishop of Lichfield and Coventry, to consign one of them to the stake. He perfectly agreed with Archbishop Laud in forwarding King Charles's views of restoring to divine service, and to the churches themselves, some portion at least of their former splendour and majesty; but being again removed to York, the execution of the scheme was left to his successor in Winchester, WALTER CURLE, who made many alterations in his Cathedral.

On the restoration of Charles the Second, Winchester recovered its bishop, after an interval of ten years from the death of Curle, in the person of BRIAN DUPPA, who had been the king's tutor. It was not, however, until nearly two years afterwards that the church of England and its services were properly re-established; an event which the bishop did not live to witness. By his death the See came to GEORGE MORLEY, Bishop of Worcester, "a man," says Wood, "of tried loyalty, and no temporiser, who had learned to shift his principles to be ready for any turn of affairs that might happen, and always to stand fair for promotion." He built the episcopal palace at Winton, in place of the ruined castle of Wolvesey, also repaired the castle of Farnham, and purchased Chelsea-house as a London residence for the bishops of Winchester.

Dr. PETER MEWS, the succeessor of Morley, had served in the royal army during the rebellion, and, retiring into Holland on the king's death, returned with Charles the Second, who advanced him to the See of Bath

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and Wells, and afterwards to Winchester. He signalized himself at the battle of Sedgemoor, where he commanded the artillery: nor was he less valued for his integrity and hospitality than for his loyalty and prowess.

The succeeding prelate, Sir JONATHAN TRELAWNEY, had been raised to the See of Bristol by James the Second; but in 1688, opposing the king's declaration of liberty of conscience, he was, with his metropolitan and five other prelates,[9] committed to the Tower; from which, however, they were, by the sentence of a jury, soon after liberated. Joining heartily in the revolution, he was, by William and Mary, made Bishop of Exeter, and in 1706 was promoted to Winchester.

The successors of Bishop Trelawney were Drs. CHARLES TRIMNELL and RICHARD WILLIS, the former translated from Norwich, the latter from Salisbury. In room of the latter was appointed Dr. BENJAMIN HOADLY, who had previously occupied the Sees of Bangor, Hereford, and Salisbury. This prelate will long be remembered in the church of England from engaging warmly in the celebrated Bangorian controversy. In consequence of the notions maintained by Bishop Hoadly, the government, it is believed, resolved to dissolve the convocation of the clergy; and since that time, although regularly assembled on the opening of a new parliament, it has never transacted any business.

On the death of Bishop Hoadly, Dr. JOHN THOMAS, who had been preceptor to George III. was translated from Salisbury to Winchester, and, dying in 1781, was succeeded by the Hon. BROWNLOW NORTH, then Bishop of Worcester, and brother of the late Lord North, afterwards Earl of Guilford.

[9] These were, Sandcroft, Archbishop of Canterbury; Kenn, Bishop of Bath and Wells; Turner, of Ely; White, of Peterborough; Lloyd, of Norwich; and Frampton, of Gloucester.

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A CHRONOLOGICAL LIST OF THE BISHOPS OF WINCHESTER,

WITH

THE CONTEMPORARY KINGS OF ENGLAND AND POPES.

No.	BISHOPS.	Consecrated or Installed.	Died or Translated.	Buried at	Kings.	Popes.
		ANGLO-SAXON DYNASTY.				
	DORCHESTER.	From	To		WEST SAXONS.	
1	Birinus	 635	 650	Dorchester	{ Kinegils ..... } { Kenewalsh .... }	Honorius I.
2	Agilbert	 650	See divided..... 660	———	Kenewalsh.....	St. Martin I.
	WINCHESTER.					
1	Wina	 660	{ Expelled..... 666 } { Died .. .. 675 }	Winchester.....	Kenewalsh.....	Vitalian.
2	Eleutherius	 670	 674	Winchester.....	Kenewalsh.....	Adeodatus.
3	Hedda.....	 676	.....July 7, 705	Winchester.....	Ina	Domnus.
	SEE DIVIDED.					
4	Daniel. See again divided.	 706	{ Resigned..... 744 } { Died ..... 745 }	———	Athelard	John VII.
5	Humfred.....	 745	 754	———	Cuthred	St. Zachary.
6	Kinebard	 755	 780	———	Cuthred	Stephen III.
7	Athelard.....	 780	Canterbury..... 793	———	Sigebert	Adrian.
8	Egbald	 793	 795	Winchester.....	Kenewulph	Adrian.
9	Dudda	 795	 797	Winchester.....	Kenewulph	Leo III.
10	Kinebert	 797	———	Winchester.....	Kenewulph	Leo III.
11	Almund	 808	———	Winchester.....	Kenewulph	Leo III.
12	Wighten	 814	———	Winchester.....	Egbert.....	Stephen V.
13	Herefrith	 827	 834	Winchester.....	Egbert.....	Valentine.
14	Edmund	 834	———	Winchester.....	Egbert.....	Gregory IV.
15	Helmstan	 835	 837	Winchester.....	Egbert.....	Gregory IV.
16	St. Swithun	 838	 862	Winchester.....	Egbert.....	Gregory IV.
17	Alfrith, or Adferth	 863	Canterbury..... 871	Canterbury.....	Ethelred.....	Nicholas I.
18	Dunbert	 871	 879	———	Alfred	Adrian II.
19	Denewulf, or Denulf	 879	———	———	Alfred	John VIII.
20	Athelm	 887	———	———	Alfred.....	Stephen VI.
21	Bertulf	 892	 899	———	Alfred.....	Formosus.
22	Frithstan	 905	{ Resigned .... 931 } { Died ..... 932 }	Winchester.....	Edward	Sergius III.
23	Brinstan.....	 931	 934	———	Athelstan	John XI.
24	Elphege, the Bald.....	 934	 951	Winchester.....	Edmund	John XI.
25	Alfin, or Elsin	 951	Canterbury..... 958	Winchester.....	Edgar	Agapetus II.

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No.	BISHOPS.	Consecrated or Installed.	Died or Translated.	Buried at	Kings.	Popes.
		From	To			
26	Brithelm	 958	 963	———	Edward Mart.	John XII.
27	Ethelwold	 963	..... Aug. 1, 984	———	Ethelred II.	Benedict V.
28	Elphege II.	 984	Canterbury. 1006	———	Ethelred II.	John XIV.
29	Kenulph	1006	1008	Winchester	Ethelred II.	John XVIII.
30	Brithwold or Ethelwold	1008	1015	———	———	Sergius IV.
31	Elsinus or Eadsinus	1015	Canterbury. 1038	Canterbury	Canute	Benedict VIII.
32	Alwyn	1038	1047	Winchester	Harold I. / Hardicanute ..	Benedict IX.
33	Stigand	Elmham 1047	Canter' cum ..1052 / Died 1069	Winchester	Edward Conf. / Harold II.	Damasus II.
		NORMAN DYNASTY.				
34	Walkelyn	1070	..... Jan. 3, 1097-8	Winchester	William I. II.	Alexander II.
35	William Giffard	Appointed ....1100 / Consecrated ..1107	..... Jan. 25, 1128-9	Winchester	Henry I.	Paschal II.
36	Henry de Blois	.....Nov. 17, 1129	..... Aug. 6, 1171	———	Henry I. / Step. Hen. II.	Innocent II.
		SAXON LINE RESTORED.				
37	Richard Toclive, alias More ..	..... Oct. 6, 1174	1189	Winchester	Henry II.	Alexander III.
38	Godfrey de Lucy	..... Nov. 1, 1189	..... Sept 11, / ..... Dec. 2, 1204	Winchester	Richard I., John ..	Clement III.
39	Sir Peter de Rupibus	.....Sept. 25, 1205	..... June 9, 1238	Winchester	John, Henry III. ..	Innocent III.
40	William de Raleigh	Norwich 1243	..... Sept. 1250	Turon	Henry III.	Innocent IV.
41	Ethelmar	Elected .....1250 / Never Consecrated	1261	Paris: Heart in Winchester....	Henry III.	Innocent IV.
42	John of Exon, or Oxon	1261	..... Jan 20, 1267-8	Viterbium, Italy	Henry III.	Urban IV.
43	Nicholas of Ely	.....May 27, 1268	.....Feb. 12, 1279-80	Waverley: Heart in Winchester..	Henry III. Edw. I.	Gregory X.
44	John de Pontessara	..... June, 1282	..... Dec 4, 1304	Winchester	Edward I.	Martin IV.
45	Henry Woodelock, or De Merewell	.....May 30, 1305	.....June 29, 1316	Winchester	Edward I. II.	Boniface VIII.
46	John De Sandale	Elected....Aug. 5, 1316	..... Nov. 1319	St. Saviour's, Southwark....	Edward II.	John XXII.
47	Reginald De Asser	.....Nov. 16, 1320	.....Apr. 12, 1323	Avignon	Edward II.	John XXII.
48	John de Stratford	.....June 26, 1323	Canterbury, Nov. 3, 1333	———	Edward II. III. ..	John XXII.
49	Adam De Orleton	Worcester, Dec. 1, 1333	..... July 18, 1345	———	Edward III.	Benedict XII.
50	William Edington	1345	..... Oct. 7, 1366	———	Edward III.	Clement VI.
		LANCASTRIAN LINE.				
51	William Wykeham	1367	..... Sept. 27, 1404	Winchester	Edw. III. Rich. II. Hen. IV. ..	Urban V.
52	Henry Beaufort, Cardinal	Lincoln, March 14, 1405-6	..... April 11, 1447	Winchester	Henry IV. V. VI...	Gregory XII.
		YORK LINE.				
53	William Waynflete, alias Patten	.....July 30, 1447	..... Aug. 11, 1486	Winchester	Henry VI. Ed. IV. V. Ric. III.	Nicholas V.
		UNION OF YORK AND LANCASTRIAN FAMILIES.				
54	Peter Courtenay	Exeter.. Jan. 29, 1486-7	..... Sept. 22, 1492	Winchester	Henry VII.	Innocent VIII.
55	Thomas Langton	Sarum .....June, 1490	.....Jan. 27, 1500	Winchester	Henry VII.	Alexander VI.
56	Richard Fox	Durham.. Oct. 17, 1509	.....Sept. 14, 1528	Winchester	Henry VII. VIII...	Alexander VI.
57	Thomas Wolsey, Cardinal	With York, Apr. 11, 1529	.....Nov. 29, 1530	Leicester	Henry VIII.	Clement VII.

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No.	BISHOPS.	Consecrated or Installed.	Died or Translated.	Buried at	Kings.	Popes.
		From	To			
		REFORMATION.				
58	Stephen Gardiner	..... Dec. 5, 1531	Deprived .... 1550 Restored.....1553 Died..Nov. 12, 1555	Winchester.....	Henry VIII. Edw. VI.	Clement VII.
59	John Poynet	Rochester, Mar. 28, 1551-2	..... April 11, 1556	Strasbourg	Edward VI. Mary	———
60	John White	Lincoln.. May 31, 1557	Deprived 1560	———	Mary	———
61	Robert Horne	.....Feb. 16, 1560-1	..... June 1, 1580	Winchester.....	Elizabeth	———
62	John Watson	.....Sept. 18, 1580	..... Jan. 23, 1583-4	Winchester.....	Elizabeth	———
63	Thomas Cowper	Lincoln . Mar. 23, 1583-4	..... April 29, 1594	Winchester.....	Elizabeth	———
64	William Wickham	Lincoln..Feb. 22, 1594-5	..... June 12, 1595	St. Saviour's, Southwark..	Elizabeth	———
65	William Day	.....Jan. 25, 1595-6	..... Sept. 20, 1596	———	Elizabeth	———
66	Thomas Bilson	Worcester, May 18, 1597	.....June 18, 1616	Westminster	Eliz. James I.	———
		UNION OF ENGLISH AND SCOTCH CROWNS.				
67	James Montague	Bath & Wells, Oct. 4, 1616	.....July 20, 1618	Bath	James I.	———
68	Lancelot Andrews.....	Ely.... Feb. 25, 1618-9	..... Sept. 21, 1626	St. Saviour's, Southwark .	James I. Charles I.	———
69	Richard Neile	Durham..Feb. 7, 1627-8	York ..... Oct. 1632	York	Charles I.	———
70	Walter Curle.....	Bath and Wells, Nov. 16, 1632	1647	Subberton, Hants..	Charles I.	———
71	Brian Duppa.....	Sarum.... Oct. 4, 1660	..... March 26, 1662	Westminster	Charles II.	———
72	George Morley	Worcester, May 14, 1662	.....Oct. 29, 1684	Winchester.....	Charles II.	———
73	Peter Mews	Bath and Wells, Nov. 22, 1684	..... Nov. 9, 1706	Winchester.....	James II. Will. Mary Anne	———
74	Sir Jonathan Trelawny, Bart.	Exeter .. June 21, 1707	..... July 19, 1721	In Cornwall	Anne, George I.	———
75	Charles Trimnell	Norwich..Aug. 19, 1721	1723	Winchester.....	George I.	———
76	Richard Willis	Sarum....Sept. 21, 1723	..... Aug. 1734	Winchester.....	George I. II.	———
77	Benjamin Hoadley	Sarum....Sept. 26, 1734	1761	Winchester.....	George II.	———
78	John Thomas.....	Sarum..... 1761	1781	Winchester.....	George III.	———
79	Brownlow North	Worcester..... 1781	———	———	George III.	———

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CHRONOLOGICAL LIST OF PRIORS AND DEANS OF WINCHESTER.

No.	PRIORS.	Appointed.	Died or removed.
1	Devotus, or Denotus	2d Cent. Abbot or Prior	———
2	Brithnoth[1]	963	Ely 970
3	Brithwold, or Ethelwold	970	Bishop 1006
4	Elfric, or Alfric	1006	Archbishop of York 1023
5	Wulfsig[2]	———	Died 1065
6	Simon, or Simeon	1065	Ely 1080
7	Godfrey	1080	Died 1107
8	Geffry, or Geoffry I.	1107	Deposed 1111
9	Geffry II.	1111	Abbot of Burton 1114
10	Eustace, or Eustachius	1114	Died 1120
11	Hugh	1120	———
12	Geffry III.	———	1126
13	Ingulphus	1126	Abbot of Abingdon 1130
14	Robert I.	1130	Bishop of Bath and Wells 1135 or 6
15	Robert II.[3]	———	Abb. of Glastonbury 1171
16	Walter	1171	Do. Westminster 1175 or 6
17	John	———	Died 1187
18	Robert III. surnamed Fitzhenry	1187	Abbot of Burton 1214
19	Roger	1214	———
20	Walter II.	———	Died 1239
21	Andrew	1239	———
22	Walter III.[4]	———	Resigned 1247
23	John de Cauz, or Chauce	1247	Abbot of Peterborough 1249
24	William Tanton	1249	Abbot of Middleton, Dorset, 1256
25	Andrew of London	1256	Deposed 1261 or 2
26	Ralph Russel	———	Died 1265
27	Valentin	1265	Resigned 1267, Restored 1276
28	John de Dureville	1276	Died Dec. 1278
29	Adam de Farnham	1278 or 9	Died 1284
30	William II. de Basynge	1284	Resigned 1284
31	William III. de Basynge	1284	Died 1295
32	Henry Woodelock, or Merewell	1295	Bishop 1305
33	Nicholas de Tarente	1305	Died 1309
34	Richard de Enford	1309	———
35	Alexander Heriard	———	Died 1349
36	John III., or de Merlow	1349	1361
37	William IV. Thudden	1361	Laid aside
38	Hugh II., or de Basyng	1361	Died 1384
39	Robert IV., or de Rudborne	1384	Died 1394
40	Thomas Nevil, or Nevyle	1394	———
41	Thomas Shyrebourne	———	———
42	William Aulton	———	Died 1450
43	Richard Marlburg	1450	Died 1457
44	Robert Westgate	1457	1470
45	Thomas III., or Hunton	1470	1498
46	Thomas IV., or Silkested	1498	Died 1521
47	Henry Brook	1524	———
48	William V. de Basynge, or Kingsmill	———	Gave up his Monastery to King Henry VIII. 1539

DISSOLUTION OF PRIORY—ESTABLISHMENT OF DEANERY.

No.	DEANS.	Appointed.	Died or removed.
1	William Basyng[5]	March 28, 1540	Died 1543
2	Sir John Mason, Kt. M.D. Layman[6]	Oct. 9, 1549	Resigned 1553
3	Edmund Steward, LL. D.	March 22, 1553	1559
4	John Warner, M. D.	Oct. 15, 1559	Died March 21, 1564
5	Francis Newton, D. D.[7]	March 21, 1565	Died 1572
6	John Watson, M. D.	Feb. 14, 1572	Bishop 1580
7	Lawrence Humphrey, D.D.	Oct. 24, 1580	Feb. 1, 1589
8	Martin Heton, D. D.[8]	March 20, 1588	Bishop of Ely, Feb. 3, 1599
9	George Abbot, D. D.[9]	March 6, 1599	Bishop of Lich. and Cov. Dec. 3, 1609
10	Thomas Morton, D. D.	Jan. 3, 1609	Bishop of Chester 1616
11	John Young, D. D.[10]	July 8, 1616	———
12	Alexander Hyde, LL. D.[11]	Aug. 8, 1660	Bish. of Sal. Dec. 3, 1665
13	William Clark, D. D.	Feb. 11, 1665	Died 1679
14	Richard Meggot, D. D.	Oct. 9, 1679	Died 1692
15	John Wickart, D. D.	Jan. 14, 1692	Died 1721
16	William Trimnell, D. D.	Feb. 16, 1721	Died 1729
17	Charles Naylor, LL. D.	May 7, 1729	Died June 28, 1739
18	Zachary Pearce, D. D.	Aug. 4, 1739	Bishop of Bangor 1748
19	Thomas Cheney, D. D.	March 25, 1748	Died Dec. 27, 1768
20	Jonathan Shipley, D. D.	1760	Bishop of Landaff 1769
21	Newton Ogle, D. D.	Oct. 21, 1769	Died 1804
22	Robert Holmes[12]	Feb. 22, 1804	Died 1805
23	Thomas Rennel, D. D.[13]	Dec. 9, 1805	———

1 See a particular account of him in Bentham's History, &c. of Ely.
2 It is supposed there were one or two Priors between him and Elfric, whose names are lost.
3 Rudborne, Hist. Maj.
4 Milner says he was deposed by bishop William de Raley. Hist. Winchester, 196.
5 Surrendered Nov. 15, 1539, was installed, according to charter, May 22, 1544, and henceforth called William Kingsmill, D.D.
6 He was bred a layman.
7 Storer's list says 1570.
8 See Bentham's History of Ely.
9 Afterwards promoted to London and thence to Canterbury.
10 Afterwards promoted to Lichfield and Coventry, and thence to Durham.
11 See History, &c. of Salisbury Cathedral.
12 Gents. Mag. 1805, Part ii. p. 1086.
13 This list furnished by the present learned Dean, who is also Master of the Temple in London.

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LIST OF BOOKS, ESSAYS, AND PRINTS,

WHICH HAVE BEEN PUBLISHED RELATING TO

WINCHESTER CATHEDRAL;

ALSO, A LIST OF ENGRAVED PORTRAITS OF ITS BISHOPS.

THIS LIST IS SUBJOINED TO GRATIFY THE BIBLIOGRAPHER, THE CRITICAL ANTIQUARY, AND THE ILLUSTRATOR; AS WELL AS TO SHEW, AT ONE VIEW, THE SOURCES WHENCE THE CONTENTS OF THE PRECEDING PAGES HAVE BEEN DERIVED, AND THE FULL TITLES OF THE WORKS REFERRED TO IN THE NOTES.

DIOCESS, SEE, AND CHURCH, &c.

BEFORE we can write a new book, with any pretensions to novelty, it is necessary to ascertain the contents and character of all preceding publications on the same subject. On many occasions indeed this is not a very easy or pleasant task: some are rare, some are dogmatical, some are confused and contradictory, some are replete with recondite and abstruse learning, others with fancy, and few or none can be safely relied on for fidelity, and discrimination. Thus the cautious and sceptical writer is compelled to labour through an intricate and thankless labyrinth; and required to analyze, collate, and scrutinize the improbable and contradictory statements that come before him. On no former occasion have I felt this exemplified more forcibly than in respect to the Cathedral now under consideration. The early writers were credulous, and partial, whilst some of those of modern date have come to the task with strong prejudices and predilections; and from neither of these are we likely to obtain the whole truth. What was formerly written as the history of the church, is only the exaggerated and wondrous account of saints and their miracles, supernatural agency, martyrs, and visions. From such romances it is not easy to extract much authentic history, or probable narration. Most of the oldest chroniclers were bred up and naturalised in monasteries. Hence every thing they relate, as matters of dispute between the clergy and laity, is given with partiality. The first account we find of Winchester Church, is from the pen of *Thomas Rudborne*, a monk of the said church, who is said to have lived in the fifteenth century. He appears to have written a "*History of the Foundation and Succession of the Church of Winchester;*" also "*Annals*" of the same, from A.D. 633 to 1277. From the latter date to the Reformation, the succession of Bishops was furnished by another person. These memoirs were given to the public by Mr. Wharton, in "*Anglia Sacra*," vol. i. in which are the following papers: "*A Letter from the Monks of Winchester, to Pope Alexander II. imploring a restitution of the privileges of which they had been deprived;* with the Pope's answer, granting their request."—"Lantfred's *Prologue to the History of the Miracles of St. Swithun*," and "*The Succession of the Priors of the said Church.*" "It is unnecessary to observe," writes Dr. Milner, and very truly, "to persons who are accustomed to the perusal of Monkish Chronicles, that the above-mentioned works can only serve as memoirs for a history, not as histories themselves of the times to which they relate, being upon the whole, vague, jejune, and unconnected, redundant in many particulars, and deficient in others."

The "*Concilia Magnæ Britanniæ*" of Wilkins, folio, 1737, contains the following documents relating to Winchester Cathedral, &c.:—Vol. I. p. 224. Charter of King Edgar to the Monks of the New Monastery, A. 667. Spelman:—p. 240. Laws of the Monastery, given by Edgar, A. 666. ib.—p. 418. Pope Innocent's Letter to Bishop Henry, Legate and Brother to King Stephen, empowering him to hear the complaints of the Monks of Westminster, 1138:—p. 420, 421. Councils held before the said Bishop. Malmes.—Vol. II. p. 62. Acts against the Confirmation of the Bishop elect. Ex. reg. Peckham: Archbishop's Letter thereon. A. 1281:—ib. p. 88. Archbishop's proceeding against the Bishop [Pontisara]. A. 1282.—ib. p. 16, 275, 6. Letters from the Archbishop, on his privilege in the election of a Bishop. A. 1303. Ex. reg. Winchelsey, fo. 339, 40:—p. 293. Synodal Constitutions by Bishop Henry Woodloke. A. 1308. Ex. MS. Cotton. Otho. A. 15, fol. 141. a.:—p. 454, Edward

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II's Letter to Bishop Henry on Tithes: Answer to the King's Letter. A. 1315. Ex. reg. Woodcock. Winton. Vol. III. p. 26. Archbishop's Mandate to the Bishop to raise a Subsidy. A. 1352. Ex. reg. Islip. 59:—p. 89, Bishop Wykeham's Mandate, ditto. A. 1370. Ex. reg. Wynton. Wykeham. 3, 44:—p. 708, Bishop Fox's Letter to Cardinal Wolsey, on the Reformation of the Clergy of England. A. 1527. Ex. Autog. in MS. Cott. Faust. c. vii.—p. 752, Bishop Gardiner's Letter to the King, on his Opinion as to Doctrine. A. 1532. Ex. regis. convoc.—p. 780, The same Bishop's Oath to the King, 1534. Fox's Martyrs, ii. 337.

The new edition of Dugdale's "*Monasticon Anglicanum*," contains notices respecting the See, and Church, from Stevens and Gale;—Short accounts of the Bishops, from Milner, Rudborne, Godwin, &c. up to the time of Bishop Gardiner; also a list of forty-seven Priors; "An Inventory of the Cathedral Church," as furnished to Cromwell. temp. Henry VIII. from Strype's "Memorials of Cranmer;" An Account of the Sale of Church Lands, belonging to this See, during the time of the Civil Wars, Sept. 27, 1646. This work also embraces copies of the following documents:—"No. I. *Ex Annalibus Wintoniensis ecclesiæ:* MS. in Bibliotheca Cottoniana sub effigie Domitiani, A. 13." These annals extend only to 1079, when Bishop Walkelyn re-edified the church from its foundation.—"No. II. *Autographum penes Decanum et capitulum Wintoniæ*, 1640," being a charter from King Edward, to guarantee the possessions of the church. Dated A.D. 908.—"No. IV. *Ex vetusto exemplari penes Thomam dominum Brudwell.* An. 1652." A similar grant to the former, dated 975.—"No. V. *Sanctus Edelwoldus factus est episcopus ab Edgaro rege.* Ex historia de primis fundatoribus Abandoniensis Cenobii in Biblotheca Cottoniana, sub effigie Claudii, B. vi. fol. 85. a." An account of the translation of Ethelwold, from the abbacy of Abingdon, to the See of Winton, with the appointment of Osgar to the former, in 963.—"No. VI. *Fundatores principalis Cathedralis ecclesiæ sancti Swithuni Winton.* Lel. Col. vol. i. p. 613" [428], with lists of Kings, Bishops, and Saints buried in the church.—"No. VII. *Innocentii Charta.* Ex. Chron. S. Swithini Winton, p. 8:" being grants of lands, and churches, to the Prior, and Monks.—"No. VIII. *Alia ejusdem Papæ Innocentii bulla*, ibid." On the same subject.—"No. IX. *Charta Edgari Regis pacifici, pro renovatione terræ de Chiltecumbe, et pro introductione Monachorum*, ib. p. 10." —"No. X. *Carta de Hursbourne Edwardi Senioris.*"—"No. XI. *King John's Charter, allowing certain Duties to be collected on the River Itchin, by the Bishop of Winchester.* Appendix to Milner's History of Winchester, from Trussel's MSS."—"No. XII. *Charta Edgari regis, qua nullos unquam fuisse perhibet in Wintoniensi hoc cœnobio Monachos ante hos quos ipse jam introduxit a Monasterio Abingtoniensi.* Wilkinsii Concilia, vol. i. p. 244."—"No. XIII. *Acta contra Confirmationem electi Winton. Episcopi* [1281.] Ibid. vol. ii. p. 62. Ex. reg. Peckham, fol. 13, b."—"No. XIV. *Archiepiscopi Cantuar. literæ de eodem.* Ibid. ibid."—"No. XV. *Archiepiscopi Cantuar. processus contra episcopum Winton.* Ibid. vol. ii. p. 88. Ex. reg. Peck. fol. 16. a." The three last documents refer to the election of Richard More, Archdeacon of Winton, who was chosen Bishop by the Monks, and approved by the King; but was strongly opposed by Peckham, Archbishop of Canterbury, on account of his having held a plurality of benefices: he was finally rejected by the Pope.—"No. XVI. *Episcopi Winton. mandatum pro subsidio regio colligendo et solvendo.* Ibid. vol. iii. p. 89. Ex. reg. Winton. Wykeham. 3 part, fol. 44."—"No. XVII. *Bulla Urbani Papæ Quinti super administrationem ecclesiæ Winton.* E. Registro Wykeham. Part I. fol. i." This instrument is directed to William of Wykeham, Archdeacon of Lincoln, administrator of the spiritual and temporal concerns of the church of Winton, requiring him to provide pastors for the vacant churches, and to supply all deficiencies in the administration of the See.—"No. XVIII. *Bulla domini Papæ directa domino episcopo Wintonien.* E. Registro Wykeham, pars tert. a fol. 135." Pope Gregory here announces, that he has received ambassadors from the Kings of England, and France, for concluding a peace between them; and calls upon the clergy of England, for a subsidy to defray the expenses which the holy see had sustained in the war.—"No. XIX. *De Cantaria Wilhelmi Wykeham Episcopi Wynton.* Ex Libro evidentiarum ecclesiæ cathedralis Winton, No. I. fol. 18." Specifying the several masses and services to be performed in St. Mary's College of Winchester.—"No. XX. [Bibl. Cotton. Cleop. E. iv. 8 pag. 258. a.] Com. South. *Valor omnium et singulorum, castrorum, honorum, maneriorum, terrarum et tenementorum ac aliarum possessionum quarumcunque; necnon omnium et singulorum proficuum p. roven. de spiritual. et jurisdictionibus spiritual. pertinen. sive spectan. tam episcopatui Winton. et monaster. sancti Swithini, Winton, predict. quam omnibus et singulis aliis monaster. priorat. archidiaconat. colleg. rector. vicar. cantar. ac liberis capellis, necnon omnibus aliis promotionibus spiritual. in com. predict. prout valent communibus annis.*"

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" *The History and Antiquities of the Cathedral Church of Winchester*: containing all the Inscriptions upon the Tombs, and Monuments: with an Account of the Bishops, Priors, Deans, and Prebendaries; also the History of Hyde Abbey. Begun by the Right Honourable HENRY, late EARL of CLARENDON, and continued to this time, by SAMUEL GALE, Gent. Adorned with Sculptures. London, printed for E. Curll, at the Dial and Bible, against St. Dunstan's Church, in Fleet-street, M.DCC.XV." Octavo. Some on large paper. Some copies have a reprinted title-page, with the following imprint:—" London, printed for W. Mears, at the Lamb, without Temple Bar, and J. Hooke, at the Fleur-de-luce, against St. Dunstan's Church, in Fleet-street, MDCCXXIII."—*Upcott.*

LIST OF PLATES, by V. dr. Gucht, except 13, 15, 16, and 17.—1. View of the Cathedral, folded, 2, 3, 4, 5, 6. Five Plates of the Font.—7. The Entrance to the Choir, the work of Inigo Jones, folded.—8. The Chests of the West Saxon Kings, &c. on the North Wall of the Presbytery, and the Tomb of William Rufus, before the Altar, folded.—9. No title; but showing the south side of Fox's Chantry.—10. " Tomb of Bishop Wainfleet."—11. " Tomb of Richard, son of William the Conqueror."—12. " Monument of Richard, Earl of Portland," folded.—13. " Tomb of William Wyckham, Bishop, Founder of Winchester College," *Hulsbergh*, sc.—14. Slab, with Arms for Baptista Levins, Bishop of Sodor and Man.—15. " Monument and Statue of Sir John Clobery."—16. " Monument of John Nicholas, S. T. P." Prebendary of Winton.—17. " Monument of William Harris, S.T.P." Prebendary of Winton.—18. Seals of the Cathedral, and of Stephen Gardiner, Bishop. These plates are not only bad specimens of art, but extremely inaccurate and unsatisfactory. The most useful part of this volume, is the list of charters in the Tower relating to the churches, &c. of Winchester; and the collection of monumental inscriptions contains some that have been since destroyed.

" *A Description of the City, College, and Cathedral of Winchester.* Exhibiting a complete and comprehensive Detail of their Antiquities and Present State. The whole illustrated with several curious and authentic Particulars, collected from a Manuscript of Anthony Wood, preserved in the Ashmolean Museum at Oxford; the College and Cathedral Registers, and other Original Authorities, never before published." 12mo. pp. 108. London, no date. [" Price one shilling."] 18 pages are appropriated to the city; from 22, to 68, to the College; thence to 108, to the Cathedral. There is no name or date to this vade mecum, but the Rev. R. Mant, in his Memoirs of T. Warton, ascribes it to that learned historian of English poetry, and supposes it was published in two small tracts, about 1754. " A surreptitious and imperfect edition of it," says Mr. Mant, " was soon afterwards printed by W. Greenville, Winchester."[1]

" *The History and Antiquities of Winchester*, setting forth its Original Constitution, Government, Manufactories, Trade, Commerce, and Navigation; its several Wards, Parishes, Precincts, Districts, Churches, Religious and Charitable Foundations, and other Public Edifices: together with the Charters, Laws, Customs, Rights, Liberties, and Privileges of that ancient City. Illustrated with a variety of Plates." In two volumes 12mo.—vol. i. pp. 237; exclusive of preface, title, and dedication, vol. ii. pp. 299. Winton, 1773. These volumes contain twelve " cuts," and, besides accounts of the city, cathedral, &c. comprehend histories of the College, and of St. Cross. They are evidently compiled by a person, or by persons, who were little versed in topographical and antiquarian literature. Formerly they were said to have been written, or arranged, by the Rev. Wm. Wavel, but some descendants of that gentleman have disavowed his connection with the work. Dr. Milner, in his preface, shows that the work is replete with " flagrant errors," enough " to require a whole volume to detect them all."

" *The History, Civil and Ecclesiastical, and Survey of the Antiquities of Winchester.* By the Rev. John Milner, M.A. F.S.A." In two volumes, 4to. Winchester, 1798. " Vol. I. being the Historical Part, Vol. II. the Survey of the Antiquities." With plates, and a plan of the city.

A second edition was published in 1809, with considerable additions, and a copious postscript, in which the several strictures contained in the reviews, &c. that had been published on the work, are detailed and discussed. 12 copies printed on large paper of the first edition, and some large paper of the second. The following extract from the advertisement will explain the difference between the two editions:—" A copious postscript is annexed to the present edition, in which the several strictures contained in the reviews and other works that have been published on the subject of the history, are detailed and discussed. Several considerable additions are interspersed throughout the work, and

[1] This work, says Dr. Milmer, " is exceedingly defective and erroneous:" some instances of which the Doctor points out in the tenth page of his preface.

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particularly amongst the notes; one of these contains observations upon a work lately published, in two octavo volumes, called *British Monachism*. Another addition consists of a whole new chapter, being a survey of the most remarkable modern monuments in Winchester Cathedral.

"Certain notes, which seemed to be of little importance, are abridged or omitted in this edition, and the whole preface to the second volume is left out, as the substance of it is contained in the postscript.

"The style of the whole work has been carefully revised, and (it is hoped) considerably improved.

"Lastly, the plates have not only been re-touched, but also corrected and improved. Three new plates are also given in this edition."

This work, from the principles and opinions of the author, occasioned a warmly contested controversy, between himself, Dr. Sturges, Dr. Hoadley Ashe, and several anonymous writers in the Antijacobin Review, British Critic, Hampshire Repository, and other critical journals. These disputes were chiefly on matters of opinion,—on subjects that always have been, and ever will be unsettled and uncertain; and therefore liable to sectarian interpretation. "Zealous bigots" have always injured the cause of truth and history, by partial and intemperate representations. On Dr. Milner's work, the following comments have been recently published:—

"T. Warton, in his Description of Winchester, has said of the college library, that it was made by Warden Pinke, which Milner, vol. ii. p. 144, calls an unpardonable error in a Wykehamist. Dr. Milner's is a good and useful history in many particulars; but he should have been aware of charging any other writer with errors. In this very sentence he has made an error of the same sort, and as great as that which he censures. T. Warton was not a Wykehamist, as any member of the college could have told him; and with as little trouble he might have learned what ground there was for saying that Warden Pinke made the library; for, though T. Warton's expression was careless, yet in the main it was true. In the same part of the volume, besides this mistake concerning T. Warton, there are left, between Dr. M. and his printer, more errors than pages for a dozen together. Again, p. 141, Dr. M. says of Warton's book, that the errors of the press are exceedingly numerous and gross, particularly in the epitaphs. Now he himself has given eight of those epitaphs, in each of which, taking one with another, he has made two errors; and in vol. ii. p. 27, he has printed William of Wykeham's epitaph, in which he has made as many faults as lines." History of Winchester College, with plates, 4to. 1806, p. 40, published by Mr. Ackermann, London.

"*Reflections on the Principles and Institutions of Popery*, with reference to Civil Society and Government, especially that of this kingdom; occasioned by the Rev. John Milner's History of Winchester. In Letters to the Rev. John Monk Newbolt, Rector of St. Maurice, Winchester. By John Sturges, LL.D. Prebendary of Winchester, Chancellor of the Diocese, and one of his Majesty's Chaplains in ordinary." 8vo. Winchester, pp. 298.

"*Letters to a Prebendary:* being an Answer to Reflections on Popery, by the Rev. J. Sturges, LL.D. Prebendary and Chancellor of Winchester, and Chaplain to his Majesty; with Remarks on the Opposition of Hoadlyism to the Doctrines of the Church of England, and on various publications occasioned by the late Civil and Ecclesiastical History of Winchester. By the Rev. John Milner, M.A. F.S.A." 4to. Winchester, 1800, pp. 300. Six editions of this have been since printed in octavo.

In the "*Hampshire Repository*," vol. i. and ii. is a Review of Milner's "History and Antiquities of Winchester." Its beauties and defects are pointed out, and its errors refuted. The conductor of the Repository defends himself from the censures and reflections cast upon him by M. Milner. Dr. Sturges's "Reflections on Popery," and Mr. Milner's Answer thereto, are also briefly noticed.

"*An Historical and Critical Account of Winchester Cathedral;* with an engraved View and Ichnographical Plan of that Fabric, extracted from the Rev. Mr. Milner's History and Antiquities of Winchester. To which is added, a Review of its modern Monuments." 1801, 8vo. pp. 148.

"*The History and Antiquities of the Cathedral Church of Winchester*," in sixteen pages, with eight prints, and a plan, constitute the fourth number of "A Graphic and Historical Description of the Cathedrals of Great Britain," 1813, demy 8vo. 7s. 6d., super-royal 8vo. 12s, and quarto 1l. 1s. The plates are, a ground plan:—Pl. 1, "great west door-way," or porch:—Pl. 2, west front, from north west angle:—Pl. 3, view of the north side of nave, west side of north transept:—Pl. 4, distant view from the ruins of Wolvesey:—Pl. 5, N. E. with houses in the foreground:—Pl. 6, S. transept, upper part of the choir, &c.—Pl. 7, part of S. side of nave, and W. side of transept:—Pl. 8, interior view of N. transept.

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In the second volume of "*Vetusta Monumenta*" are long accounts, by R. Gough, of the Chantries of *Cardinal Beaufort*, *Bishop Waynflete*, and *Bishop Fox;* with anecdotes of each prelate, and six engravings by Basire, from drawings by Schnebbelie, representing the said chantries, and some of their ornaments. Had these plates been accurately drawn and engraved, they would have proved highly interesting and valuable; but the slovenly style in which they are executed, seems rather to tantalize than to gratify our curiosity. In Gough's Sepulchral Monuments, are similar accounts

ACCOUNTS OF BISHOPS.

"The Life of William of Wykeham, Bishop of Winchester; collected from Records, Registers, Manuscripts, and other authentic Evidences. By Robert Lowth, D. D. Prebendary of Durham, and Chaplain in ordinary to his Majesty." 8vo. pp. 404, 1758. This is the title to the first edition: a second was printed in the following year, "with additions," and a third in 1777. Dr. Milner says, that this volume "contains much useful information, and also many mistakes."

"Historica Descriptio complectens Vitam ac Res Gestas Beatissimi viri Gulielmi Wicami quondam Vintoniensis Episcopi, et Angliæ Cancellarii, et Fundatoris duorum Collegiorum Oxoniæ et Vintoniæ. Oxoniæ, e Theatro Sheldoniano, An. Dom. 1690. 4to. 137 pages." With the arms of William of Wykeham to front the title-page.

N. B. The author of this Memoir was Dr. Thomas Martin, Chancellor of this Diocese under Bishop Gardiner, and it was first printed in 4to. in 1597.—Gough.

"The Life of William Waynflete, Bishop of Winchester, Lord High Chancellor of England, in the Reign of Henry VI. and Founder of Magdalen College, Oxford: collected from Records, Registers, Manuscripts, and other authentic Evidences. By Richard Chandler, D. D. formerly Fellow of that College." 8vo. pp. 428, London, 1811, with Plates.

ENGRAVED PORTRAITS OF THE BISHOPS OF WINCHESTER.

1. WILLIAM OF WICKHAM: *Houbraken*, sc. l. h. sh. from a picture in Winchester College. Illust. Head.—Whole length, from the picture in Winchester College, *Grignion*, sc.—tomb of, sh. by J. K. Sherwin.—Large 4to. New College, Winton, *J. Faber*, f.—From effigy on his tomb. *Grignion.*—One by Parker. *Granger and Bromley.*
2. HENRY BEAUFORT, at Mr. Walpole's, done for Harding's Shakspeare, by *J. Parker. Granger.*
3. WILLIAM WAYNFLETE: *Houbraken*, sc. 1742, from a print at Magdalen College, Oxford, large h. sh. Illust. Head.—Gulielmus Patten, alias Waynflete, Mariæ Magdalen College, Oxon, 1459, *J. Faber*, f. large 4to. mez.—One by Parker. *Granger and Bromley.*
4. RICHARD FOX: Johannus Corvus Flandrus faciebat, *Vertue*, sc. 1723. In Fiddes' "Life of Cardinal Wolsey," from the original picture at C. C. C. Oxon.—*G. Glover*, sc.—*Sturt*, sc.—A small oval, for Dr. Knight's "Life of Erasmus."—One of the founders, *J. Faber*, f. large 4to. mez. 1516.—One by Parker. *Granger and Bromley.*
5. THOMAS WOLSEY: Holstein, p. Faber, sc. One of the founders, 4to. mez.—A label from his mouth, inscribed "Ego meus et rex," 4to.—Two, with and without arms, prefixed to his "Life" by Cavendish. *Elstrake*, sc. 4to.—Head by *Loggan*, in Burnet's "History of the Reformation."——in Holland's "Heroologia," 8vo.—*W. M. (Marshall)* sc. small in Fuller's "Holy state."—P. Fourdriner, sc. h. len. h. sh. in his "Life," by Fiddes, fol. 1724.——*Houbraken*, sc. Illust. Head. in the possession of Mr. Kingsley.——*Desrochers*, sc. 4to.—inscribed *C. W. Vertue*, sc. a small oval.——One by Parker.[2] *Granger and Bromley.*
6. STEPHEN GARDINER: in Harding's Shakspeare, 1790, *W. N. Gardiner*, by Gunst. *Bromley.*
7. ROBERT HORNE: inscribed "Stephen Gardiner," fol. *Holbein. R. White. Granger and Bromley.*[3]

[2] "There is no head of Wolsey which is not in profile." Bromley.

[3] "It seems now pretty clear, that this print is really the portrait of Bishop Horne, as appears from the figure of the person, and the arms, 'three bugle horns.' Edmund Turnor, Esq. of Sackville-street, who did me the honour of communicating this article, purchased at a sale, a portrait of a bishop, with the arms of the See of Winchester impaled with *B. a cross, or; between four birds' heads, erased of the second, in the centre of the cross a cinque-foil, gules:* which were the arms granted to Bishop Gardiner. Mr. T. afterwards compared it with an undoubted portrait of that bishop in the lodge of Trinity Hall, in Cambridge, (whereof Gardiner was some time master,) and found it to be the same countenance exactly, but in better preservation." *Bromley.*

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8. JAMES MONTAGUE: 4to. S. Pass.——one 12mo.——one by Elstrake——one 24mo. by S. Pass, 1617——one in the "Heroologia," copied. *Bromley.*
9. LANCELOT ANDREWS: *J. Payne*, f. 1632, Frontispiece to his "Exposition of the Ten Commandments," fol. This is copied by *R. White*, in 12mo.——*R. Vaughan*, sc. 4to.——*Hollar*, f. 1643, 12mo. In Bishop Sparrow's "Rationale of the Common Prayer," in which are several other heads by *Hollar*.—Prefixed to his "Preces Privatæ," *D. Loggan*, sc. 1675, 12mo.—Frontispiece to his "Devotions," 18mo.—By *Simon Pass*, without his name, 1618, 4to.——By *Simon Pass*, looking to the left, 1616, 4to. *(rare)*, inscribed "Episcopis Winton."——From his Monument at St. Mary Overies, two different aspects. *Granger and Bromley.*
10. WALTER CURLE: fol. *T. Cecil*, sc.——Another by *Droeshout*. *Bromley.*
11. BRIAN DUPPA: *R. W. (White)*, sc. before his "Holy Rules and Helps of Devotion," &c. small 12mo. 1674.——A Portrait of him at Christ Church, Oxford. *Bromley.*
12. GEORGE MORLEY: *P. Lely*, p. *R. Thompson*, exc. large h. sh. mez.—*Lely*, p. *Vertue*, sc. 1740. In the collection of Gen. Dormer, at Rowsham. Illust. Head.—Sitting in a chair, h. sh. mez.——A portrait of him at C. Ch. Oxford.—*Bromley and Granger.*
13. PETER MEWS: *D. Loggan*, ad vivum del. et sc. h. sh.—— Two oval prints, *no name.*—A portrait at St. John's College, Oxford. *Bromley.*
14. JONATHAN TRELAWNEY: portrait at C. Ch. Oxford. *Bromley.*
15. CHARLES TRIMNELL: mez. *J. Faber*. *Noble, Bromley.*
16. BENJAMIN HOADLEY: æt. 67, 1743, sitting in robes, sh. *W. Hogarth*, p. *B. Baron*, sc.—æt. 80, Profile prefixed to his "Works," fol. 1773, *N. Hone*, p. *J. Basire*, sc. 1772——Oval, in a canonical habit, *J. Faber*, mez.——Altered to a bishop's, with Simon's name.——Canonical habit altered to a bishop's, la. fol. *G. Vertue*, sc.—Oval, in a canonical habit, 4to. mez.— One by *M. V. Gucht*, 8vo. oval in wood before his "Life." *Bromley.*
17. JOHN THOMAS: standing in the robes of the garter, mez. *B. Wilson*, p. *R. Houlston*, sc. 1771.

PORTRAITS OF DEANS OF WINTON.

1. LAWRENCE HUMPHREY: in the "Heroologia," by *Pass.*——Another in "Boissard." *Bromley.*
2. RICHARD MEGGOT: la. fol. *G. Kneller*, p. *D. Loggan*, sc.——Another la. fol. *G. Kneller*, *R. White.*——One prefixed to his "Sermons," 1685, 8vo. *R. White. Bromley.*
3. ZACHARY PEARCE: prefixed to his "Works," 1777, 4to. *Penny*, 1768, *T. Chambars.*—— Three quarters length, sitting, mez. *T. Hudson*, 1754, *J. Faber*, sc. *Bromley.*
4. JONATHAN SHIPLEY: oval frame, mez. *J. Reynolds*, p. *J. R. Smith*, sc. 1777.——Prefixed to his "Works," 1792, 8vo. *J. Reynolds*, p. *T. Trotter*, sc. *Bromley.*

VIEWS AND PRINTS OF THE CHURCH, AND OF ITS MONUMENTS.

In addition to the prints already specified as belonging to different books, the following have been published:—*South prospect of the Cathedral*, by Dr. King, in Dugdale's Monasticon, vol. i. In Gough's "Sepulchral Monuments," are the following: *Wil. de Basyng's* coffin lid, vol. i. pl. ii. p. 63:—*Inscriptions* from the Church, ib. vol. ii. pt. i. pl. xxxii:—in Carter's "Ancient Architecture of England," the following subjects are represented, viz. *Tomb of William Rufus:—An Arch* in the wall of the west aile of the south transept:—one compartment of the *North Transept*, with details at large:—*Door-way*, formerly in the wall of the south transept:—view of one side of the *Font:*—also elevations of the two sides charged with sculpture, and of the upper surface.—Other prints of this font are given in the "Archæologia," vol. x. also in "Vetusta Monumenta," vol. ii.—A *South-east* view of the *Cathedral*, drawn and etched by J. Buckler, and aquatinted by R. Reeve, was published in 1808:—a *North-west* view of the *Cathedral*, drawn and etched by J. C. Buckler, and a *South-east* view, by the same artist, are published in No. IV. of "Etchings of the Cathedral, Collegiate, and Abbey Churches."—In Carter's "Specimens of Ancient Sculpture and Painting," are four etchings of the *Paintings on the Walls of St. Mary's Chapel*, with a long dissertation on the subjects by the Rev. J. Milner.—A view of the *Nave* of the Cathedral, engraved by D. Havell, from a very beautiful drawing by F. Mackenzie, is published in Ackermann's "History, &c. of Winchester College," 4to. 1816.

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A CHRONOLOGICAL TABLE

OF THE

AGES AND STYLES OF DIFFERENT PARTS OF THE CHURCH, &c.

Bishops.	Kings.	Temp.	Parts of the Edifice.	Described.	Plates.
Walkelyn ..	William I. ..	1079 to 1093	Crypts under the Presbytery and Ailes, also under de Lucy's work. Part of the Chapter-house, Transepts, and Tower, Internal Parts of the Piers, and Walls of the Nave, afterwards cased by Wykeham. Font ..	57, 8, 9 .. 70, 77 .... 91, 99, 87 . 105	II. III. VI. IX. XII. XIII. XXIII. XXIV. XXIX. XXX.
Hen. de Blois	Henry I.....	1129	Arches in S. Transept	60, 104 ..	XXIX.
De Lucy....	Rich. I. . John ..	1189 to 1205	Chantry Ailes, east of the Altar Screen, with Part of the Lady Chapel, the Two Side Chapels, and Staircase Turrets	60, 97	III. VII. VIII. XVII. XVIII. XX. XXIII.
N. Eliensis..	Hen. III. Ed. I. II.	1280 to 1310	Presbytery from the Tower, to the Altar Screen	103	XIII. XXVIII.
			Old Screen, with Niches, &c.....	.....	XXII. XXIII. XXVI.
Edington....	Edward III..	1330	Stalls of the Choir.....	63, 92	XIII. XIV.
			West Front, Two Windows on the North, and One on the South..	64, 88, 89 .	IV. V. XI.
			Edington's Chantry	101	XXV.
Wykeham ..	Edw. III. Rich. II.	1370 to 1400	Nave and Ailes.....	65, 75 .... 102, 91....	III. IX. X. XI. XIII. XXVII.
			Wykeham's Chantry and Tomb	101, 93....	XVI. XVII. XVIII. XIX.
Beaufort....	Henry IV...	1410	Beaufort's ditto	94.....	XVII. XVIII. XXV.
Waynflete ..	Henry IV...		Waynflete's ditto, and Altar Screen .	101, 93.... 96, 92	XV. XVII. XXII. XXIII. XXV.
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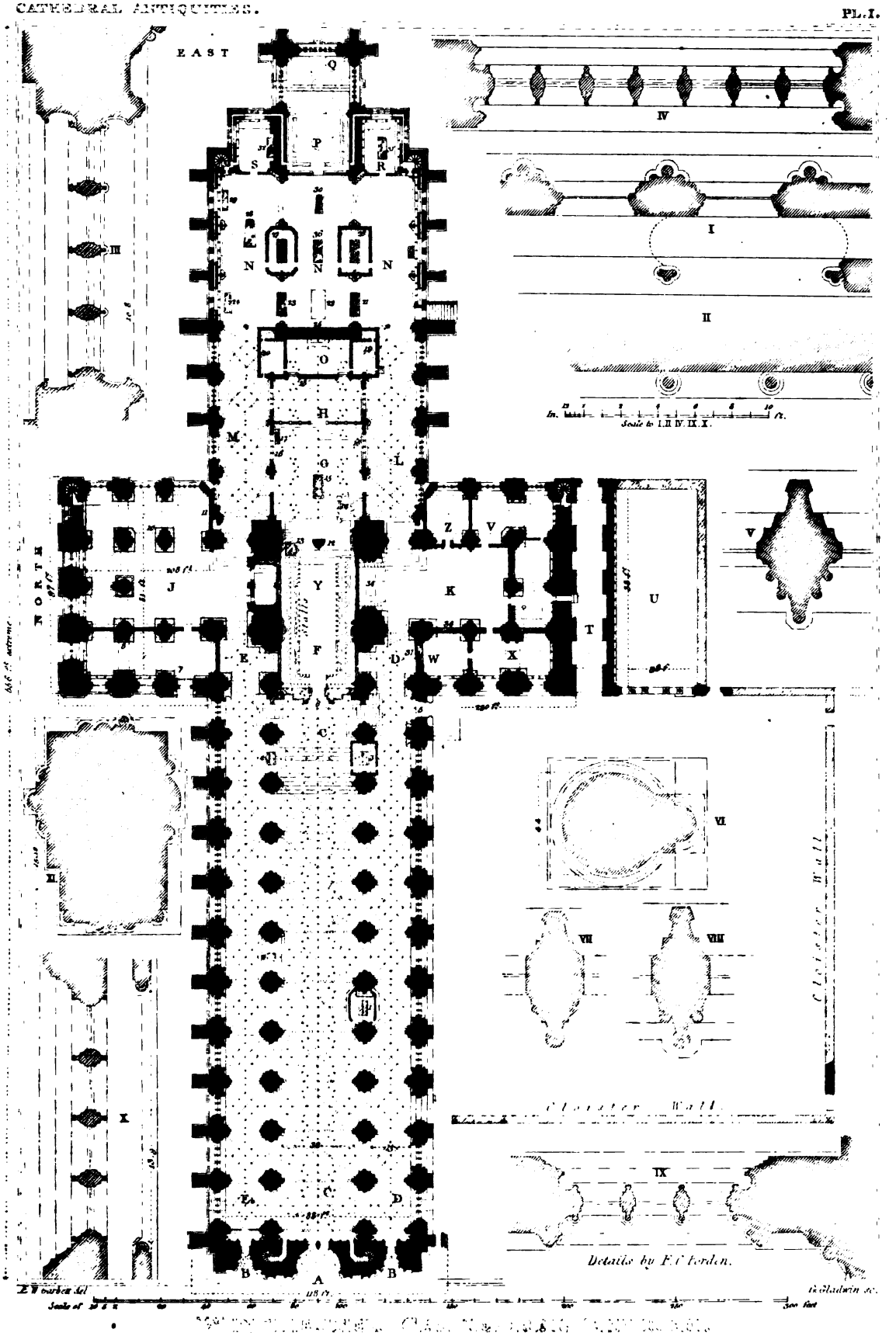

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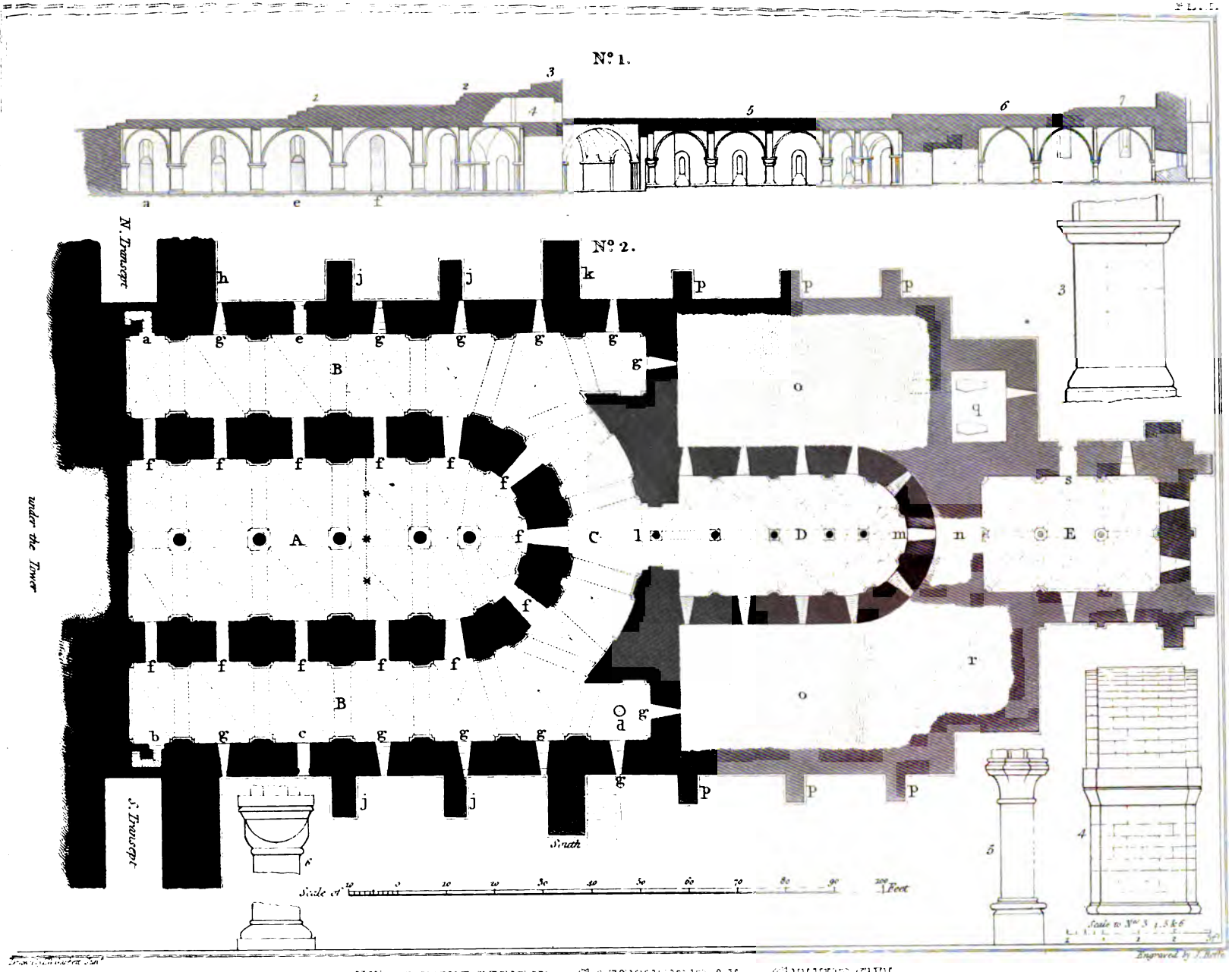
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No. 2.
N. Transept
under the Tower
S. Transept
South
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Scale to Nos 3 4 5 & 6
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WINCHESTER CATHEDRAL CRYPTS.

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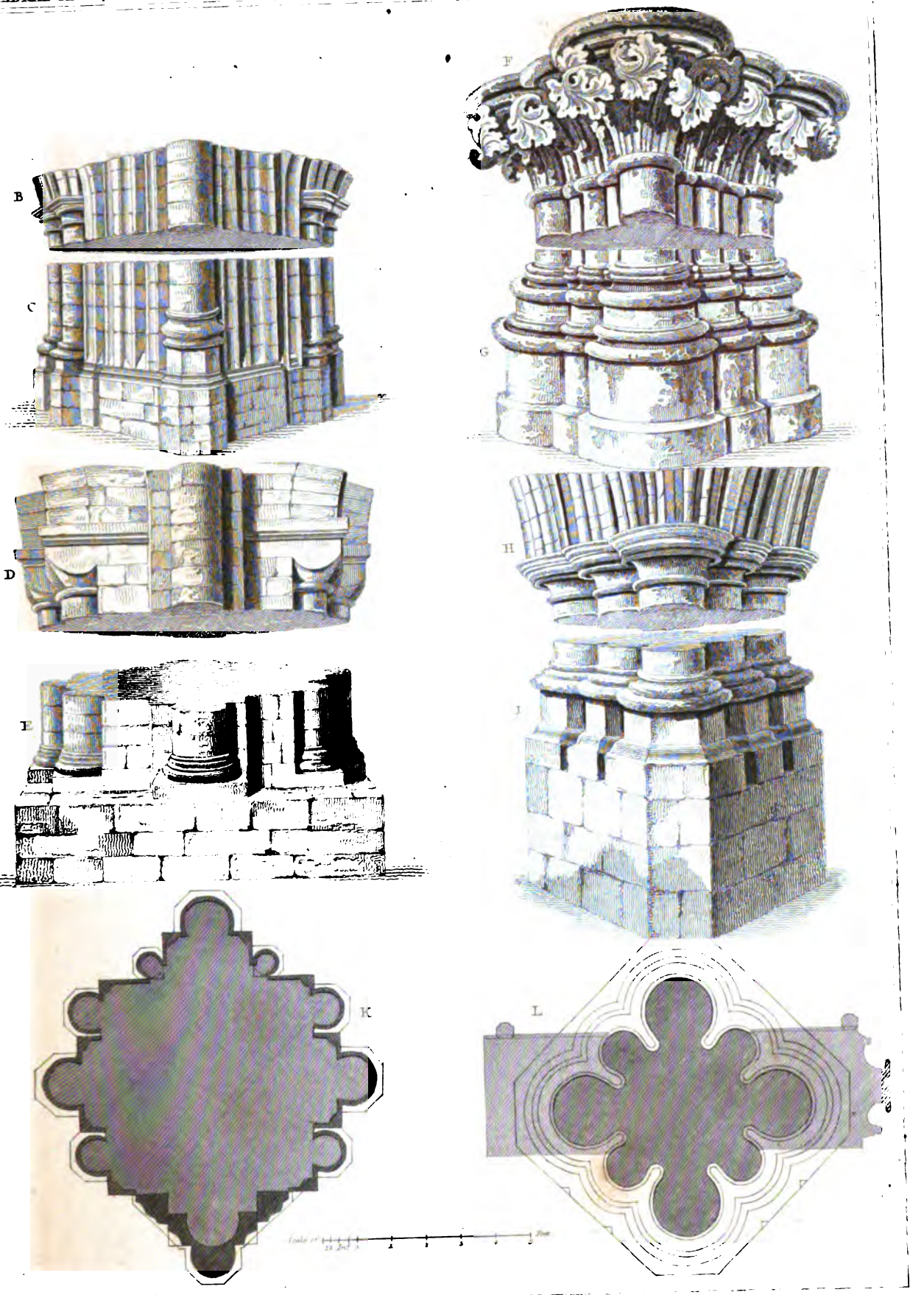

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WINCHESTER CATHEDRAL. PLATE XXIII.

CAPITALS & BASES.

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View of the West front

To THE HON.BLE AND RT.REVEREND AUGUSTUS GEORGE FREDK. M.T. INGRAM D.D. DEAN OF WINCHESTER, &c. &c. &c.

IN ORDINARY TO HIS MAJESTY. &c. &c. &c. This Plate is respectfully [illegible]

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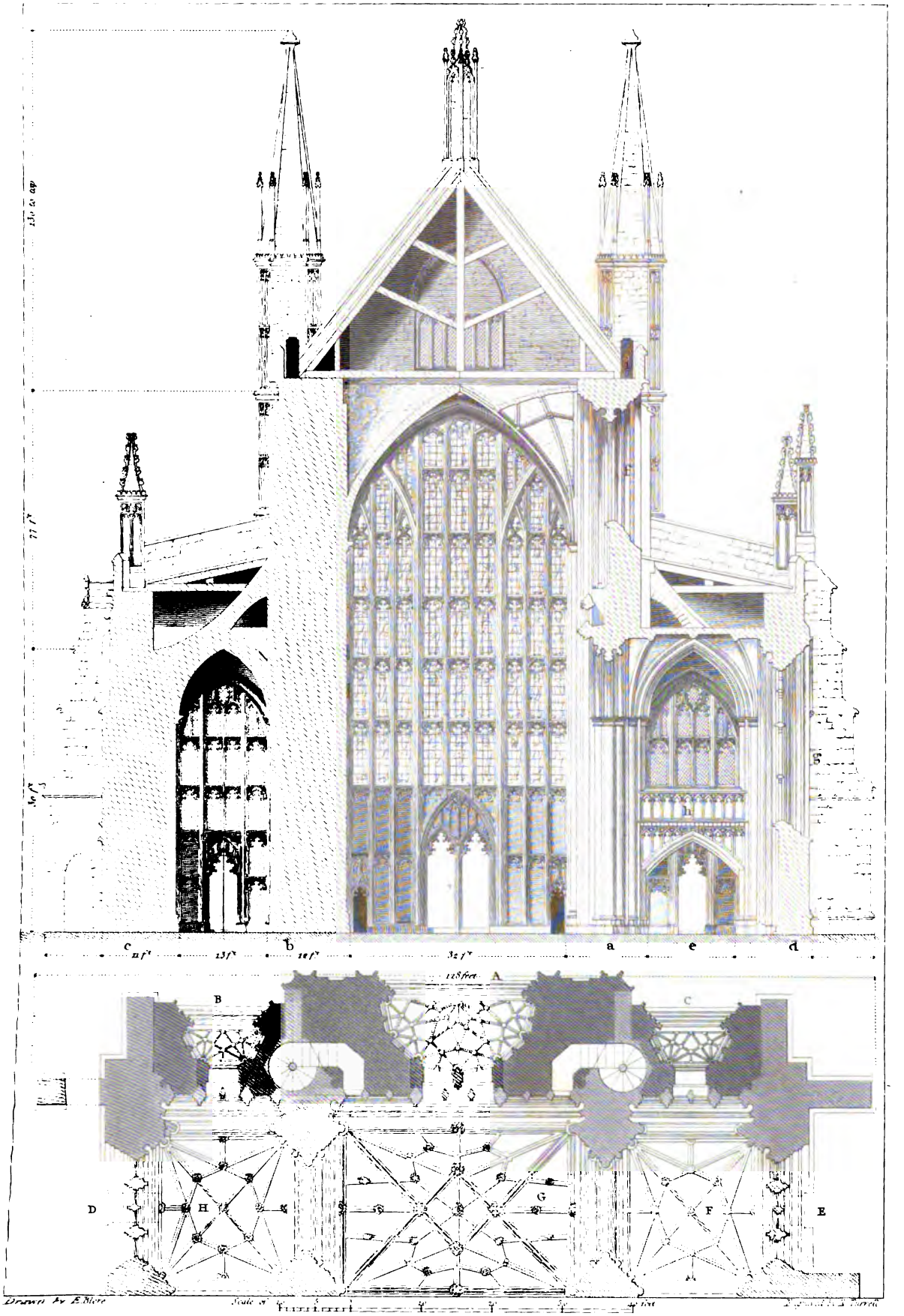

Section & Plan of the West front

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WINCHESTER CATHEDRAL. GUIDO.

View of the North Transept &c.

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View of North side of Choir &c. from N.E.

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WINCHESTER CATHEDRAL CHURCH.

VIEW OF THE EAST END.

TO THE REVD HARRY LEE, FELLOW OF WINCHESTER COLLEGE, &c. &c.

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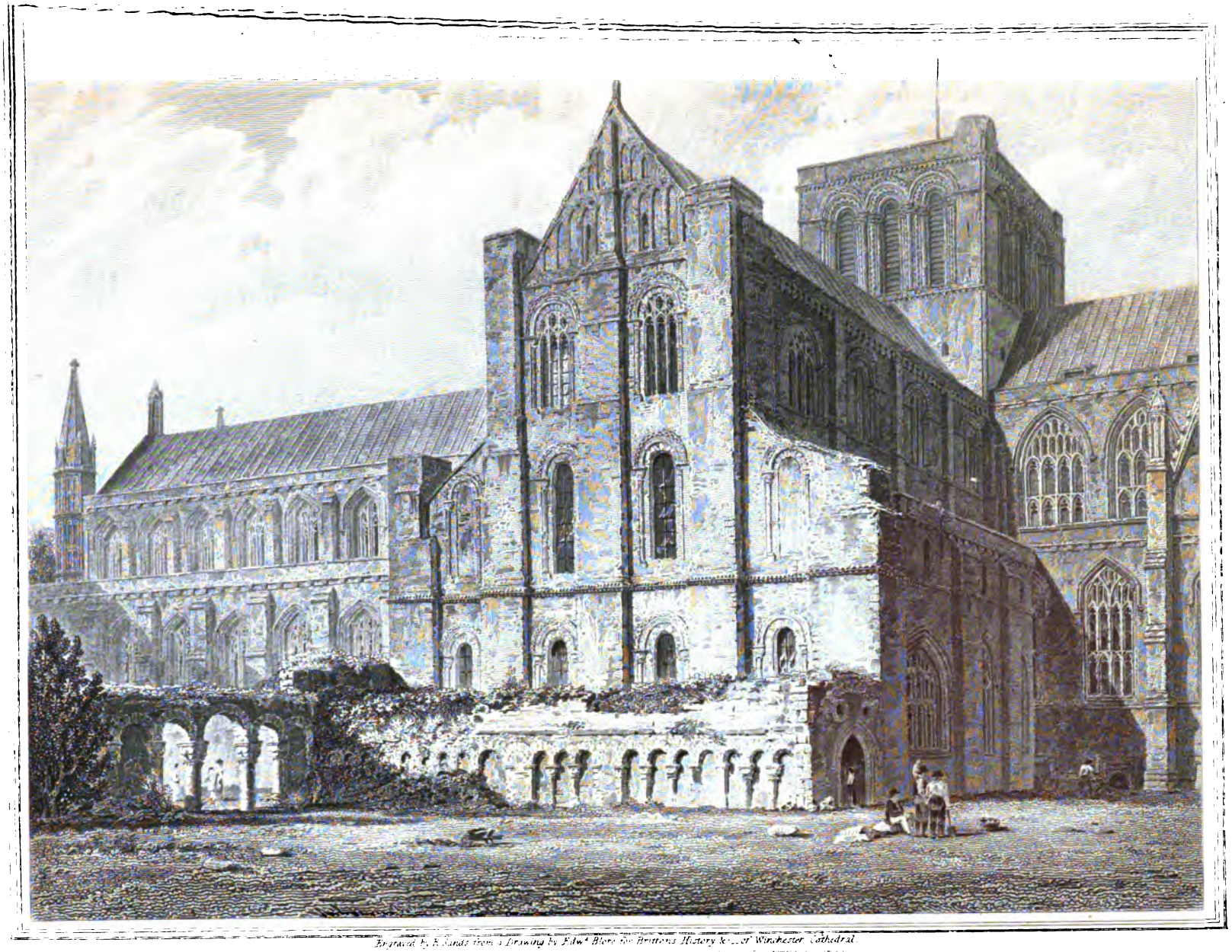

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WINCHESTER CATHEDRAL CHURCH.

NAVE, LOOKING EAST.

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WINCHESTER CATHEDRAL CHURCH.

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WESTMINSTER ABBEY.

View of the North Transept looking N.E.

TO RICHARD POWELL, M.D. F.R.S. & L.S. Fellow of the College of Physicians, Physician to St. Bartholomew's Hospital & Vice President of the Society of Arts &c. this Plate is inscribed by the Author.

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WINCHESTER CATHEDRAL CHOIR.

CHOIR, LOOKING WEST.

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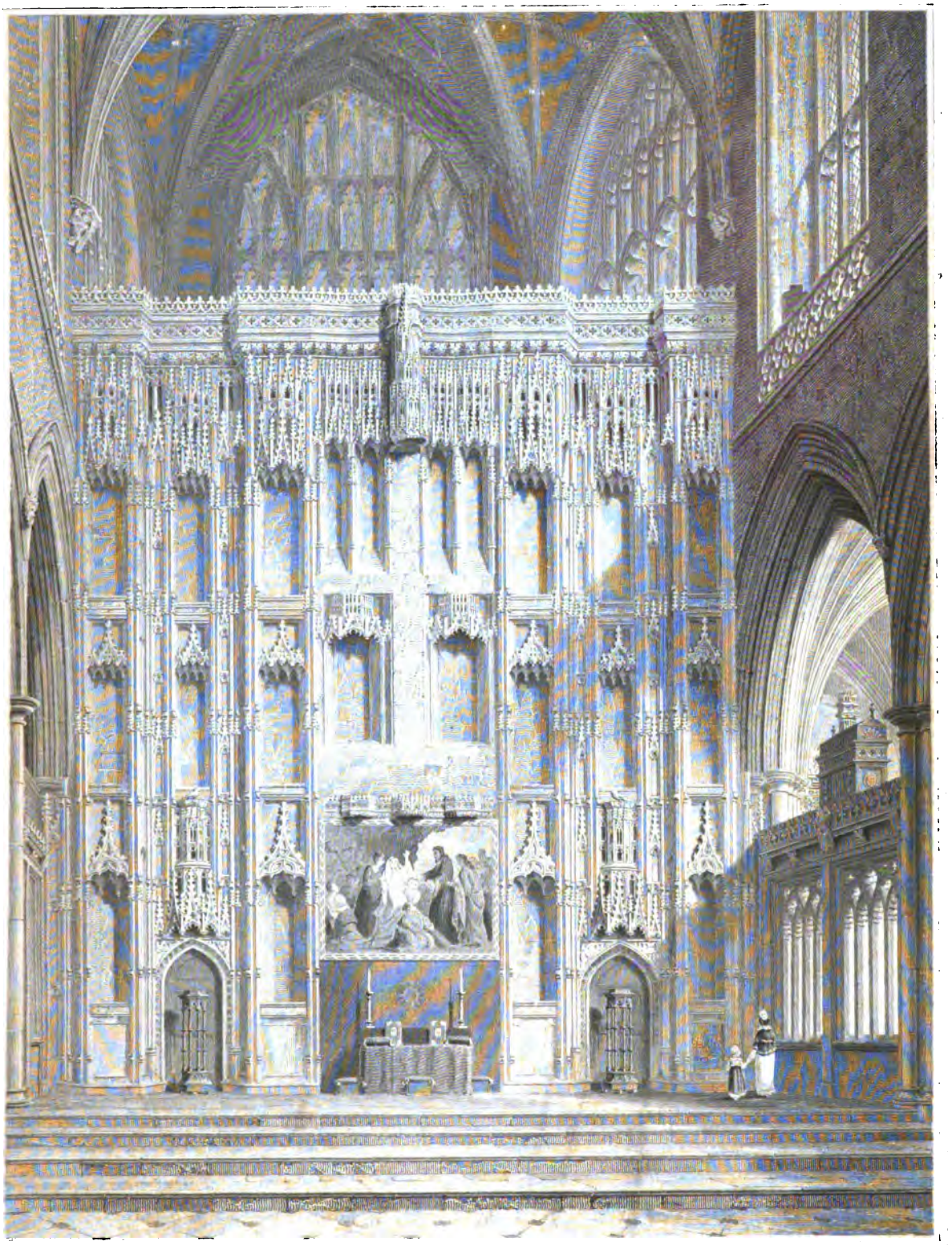

Plate xxii. Pl. E. East View. From a Drawing by Edw. Blore for Britton's History &c. of Winchester Cathedral.

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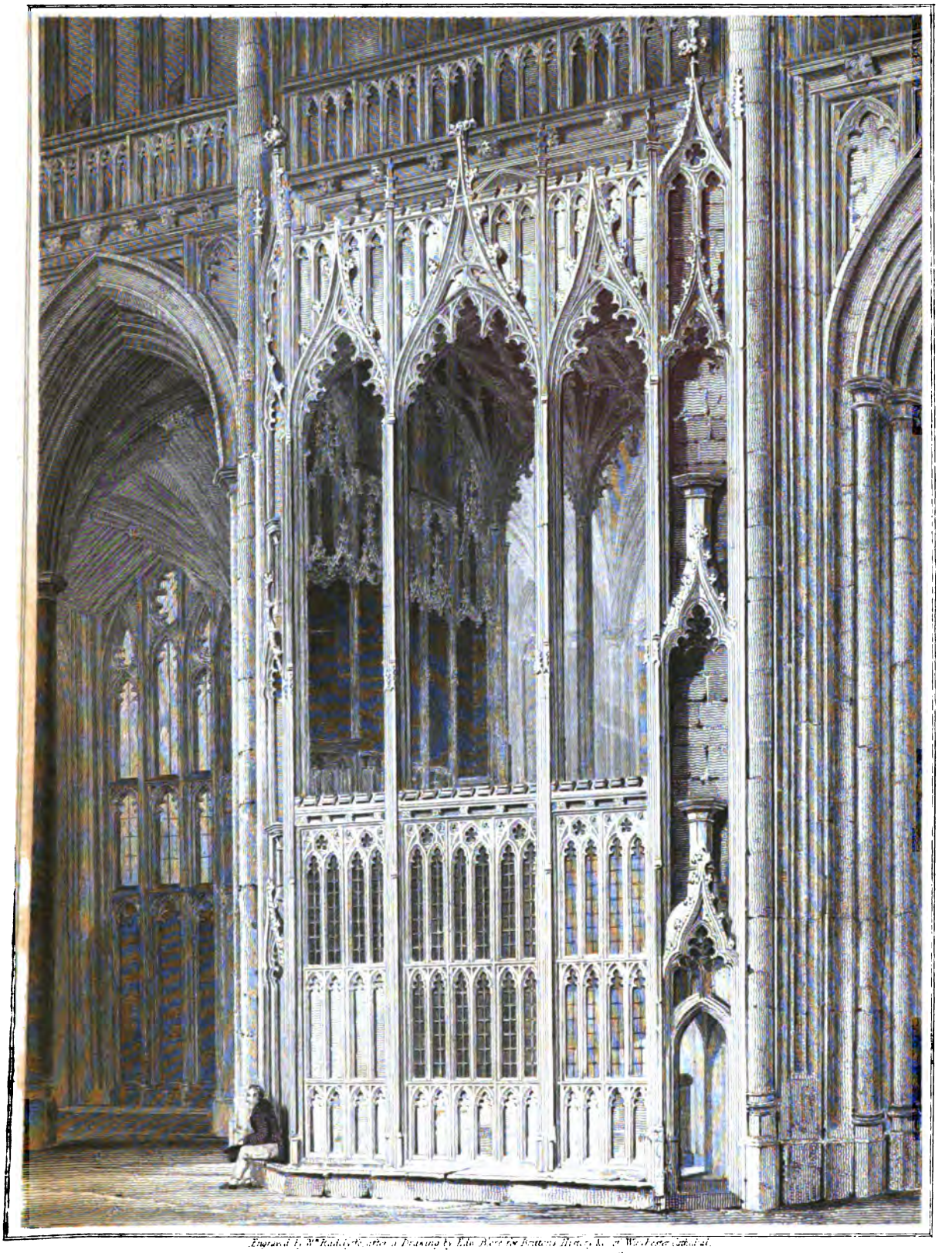

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To the WARDEN & FELLOWS of NEW COLLEGE, OXFORD, and to the PRESIDENT & FELLOWS of WINCHESTER COLLEGE, the Guardians & Preservers of the above Chantry, this View of it is inscribed by J. Britton.

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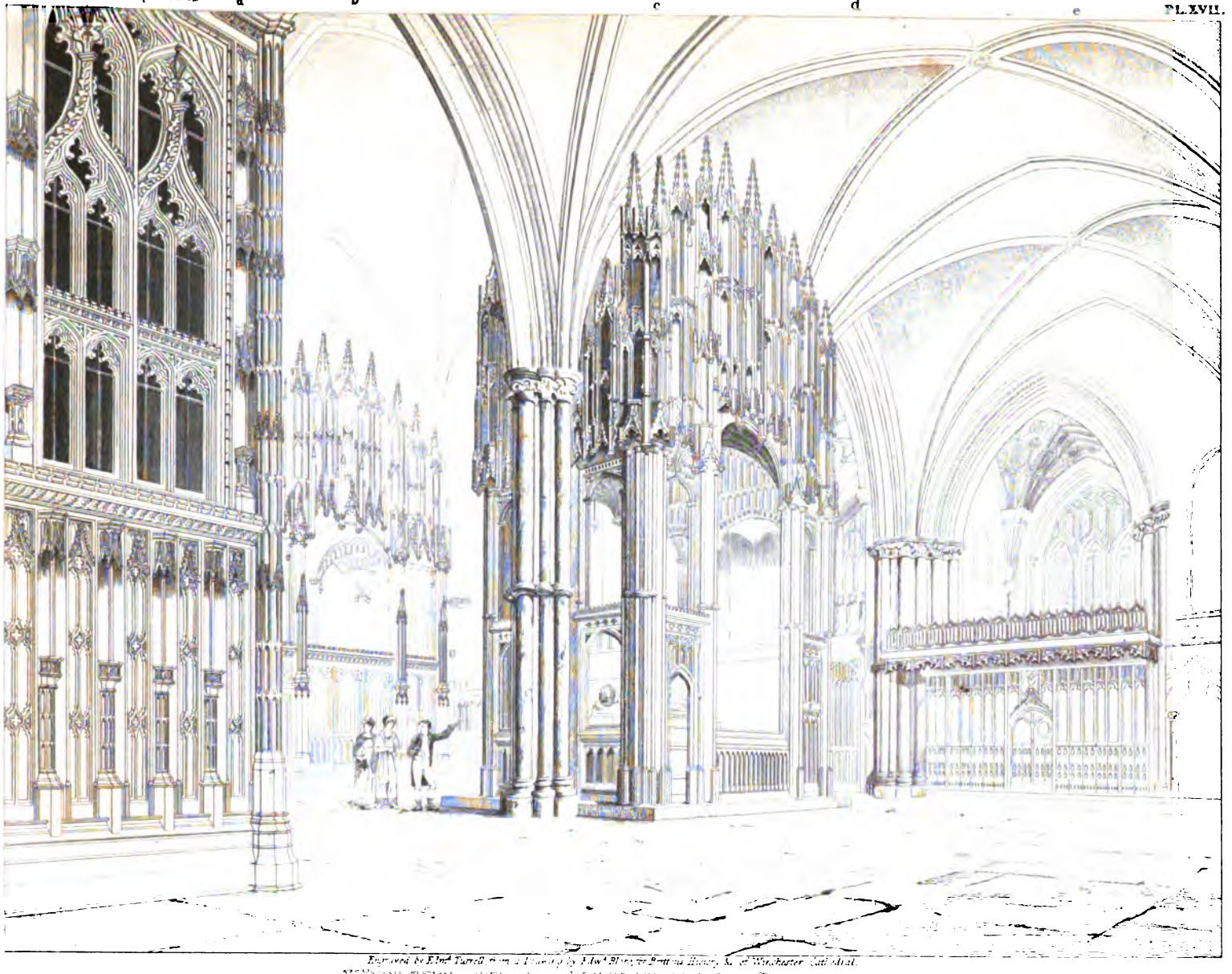

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WINCHESTER CATHEDRAL. CHOIR.

BEAUFORT'S CHANTRY, WITH PART OF PORE'S, WAYNFLETE'S, & LANGTON'S CHANTRIES.

TO THE REVD J. INGRAM, M.A. Fellow of Trinity College, Oxford; and author of a Lecture on Anglo Saxon Literature &c.

This Plate is inscribed from motives of long friendship & esteem, by J. Britton

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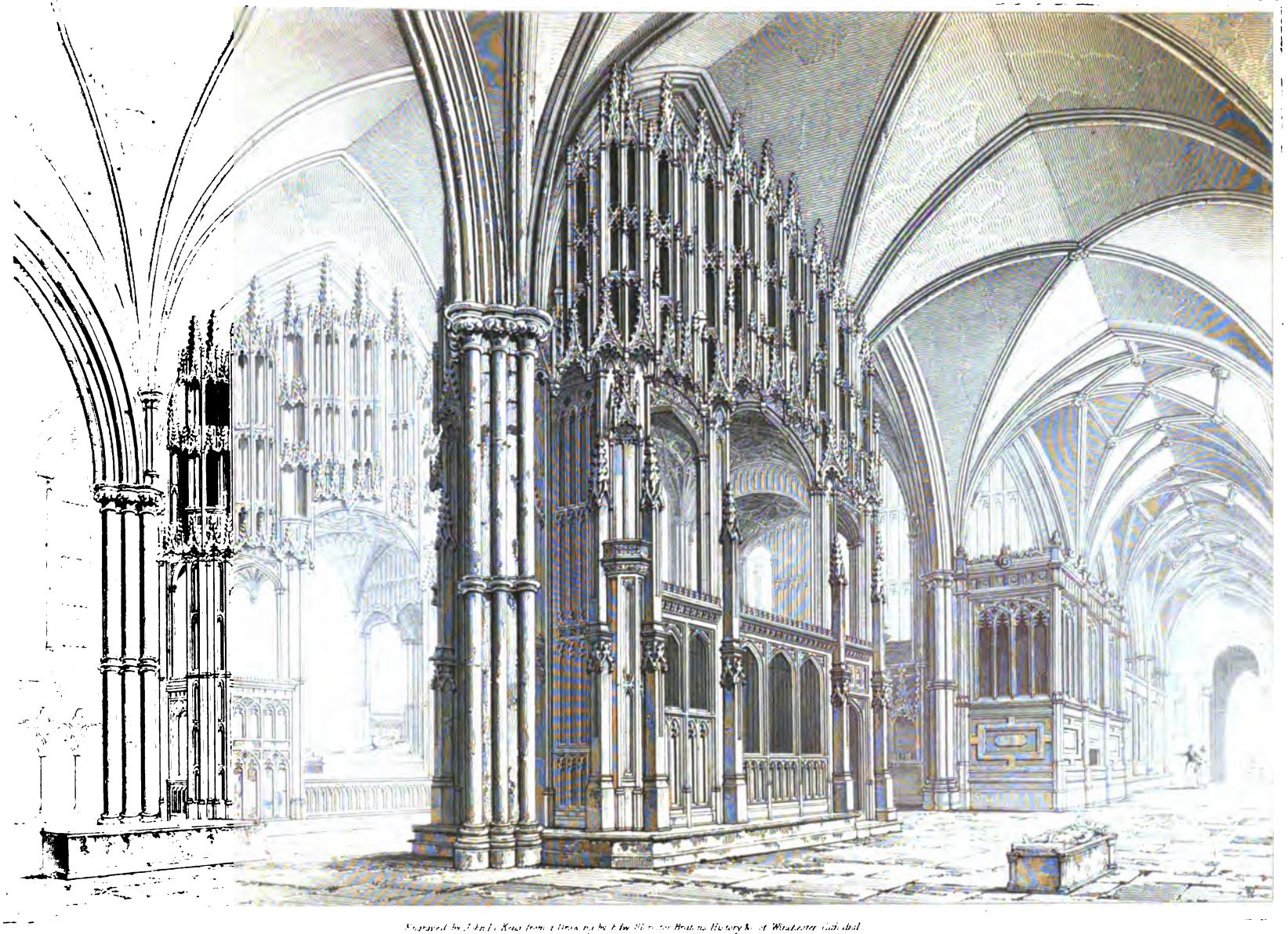

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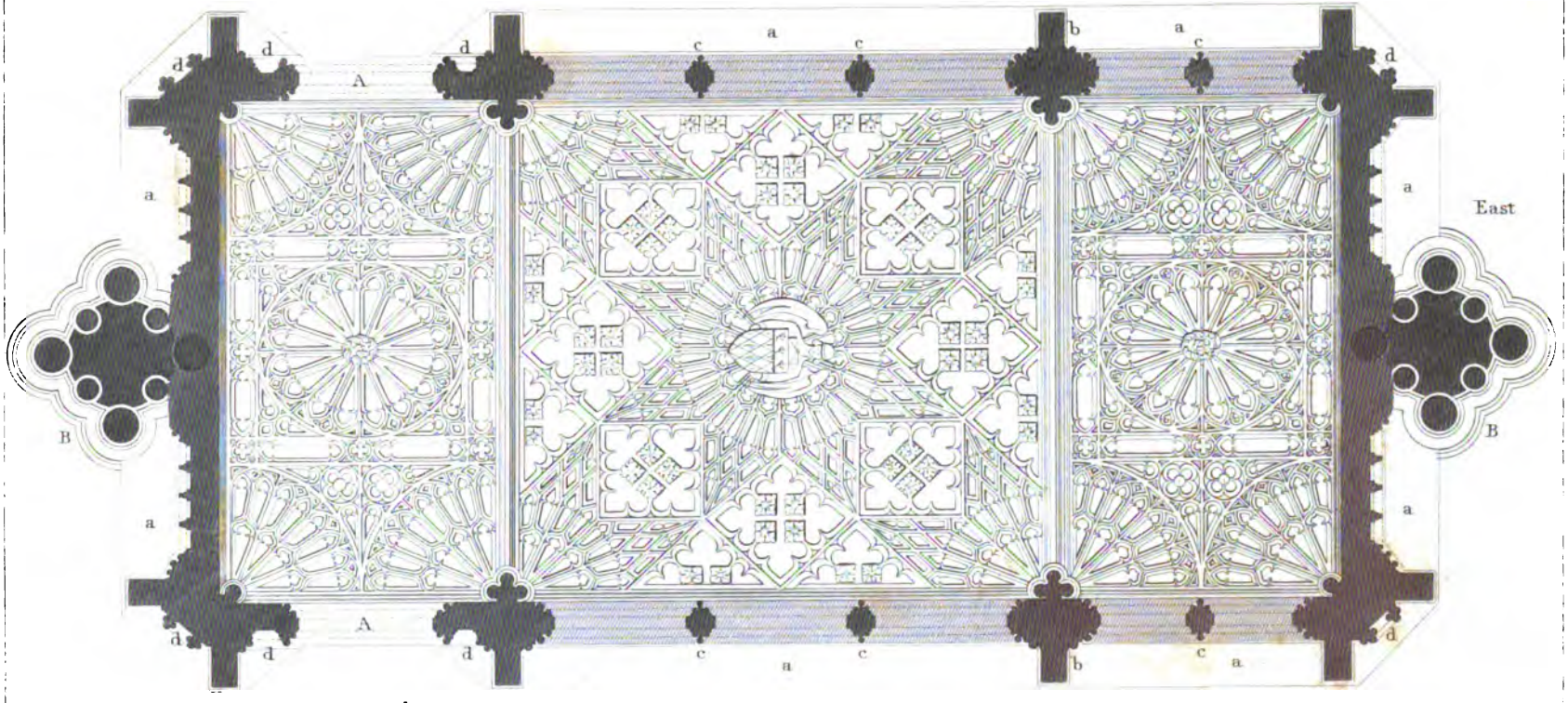

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WINCHESTER CATHEDRAL CHURCH,

Ground Plot to Wayntletes Chantry & Plans of Clustered Columns B.B.

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Elevation of 3 Compartments on the North Side

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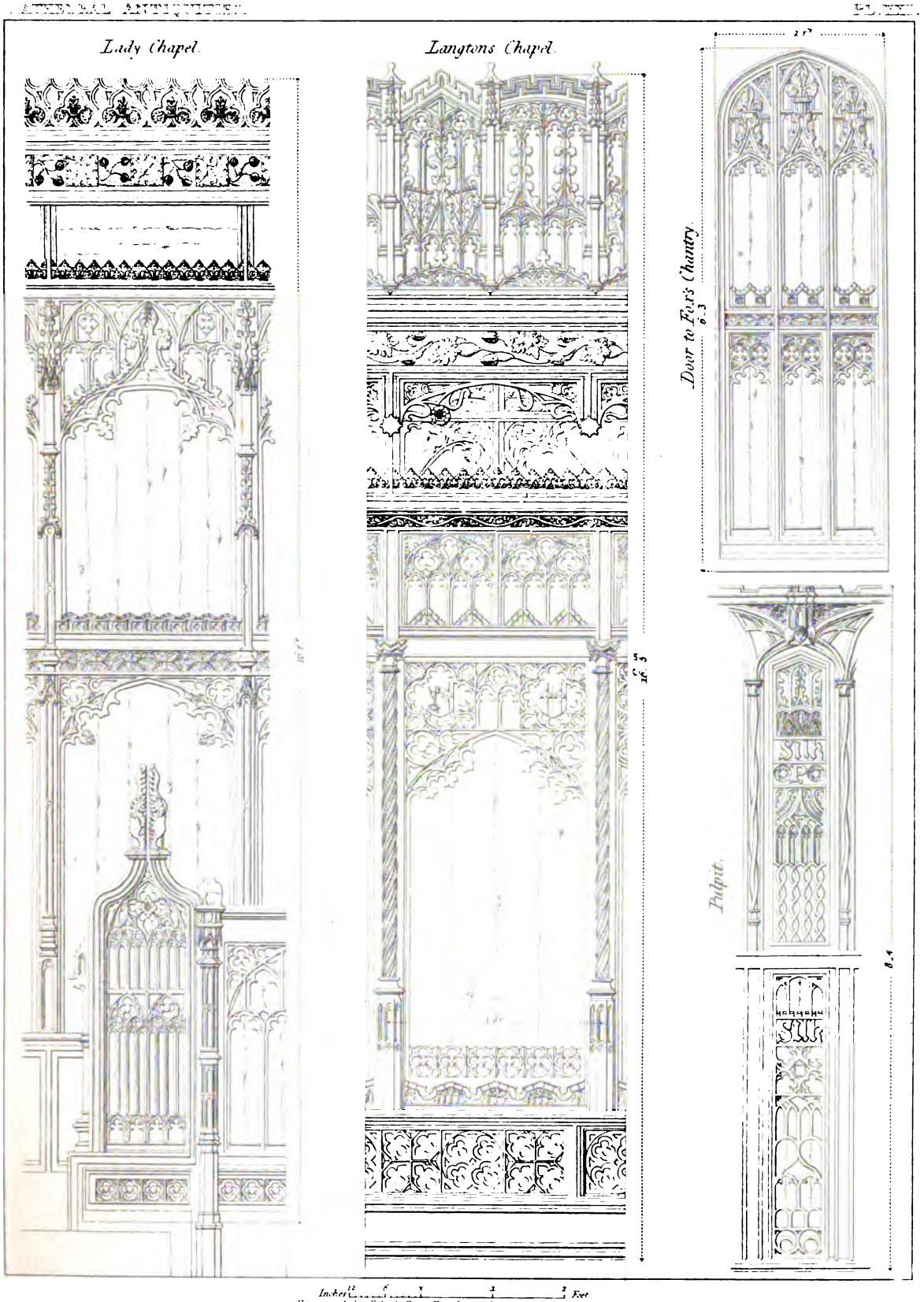

Engraved by Flint Carrell after a Drawing by Edw. Blore.

Carved Wood Work.

London Published May 1 1821 by Longman & C.° Paternoster Row.

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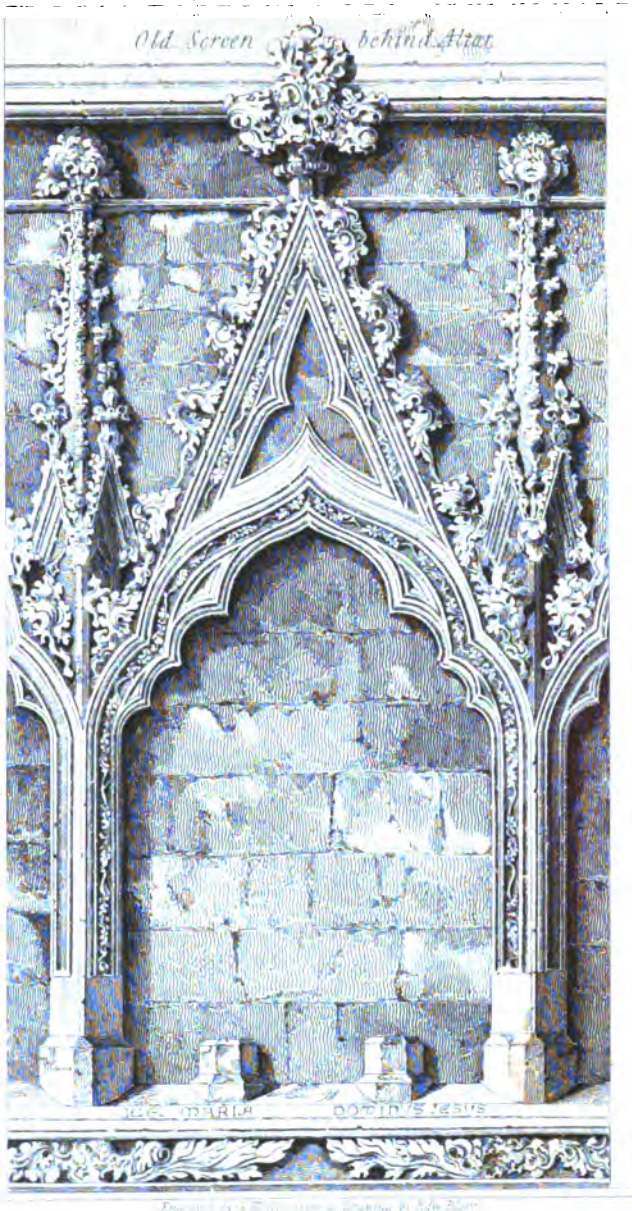
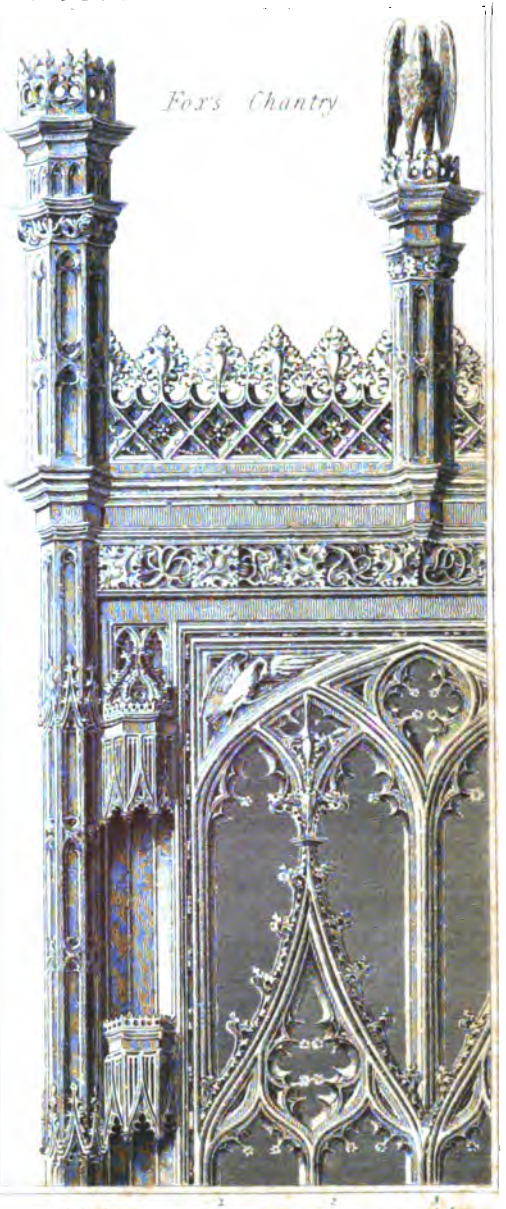
Back of Altar Screen.

Scale of 1 0 1 2 3 feet





Scale of 1 0 1 2 3 feet

Parts of Altar Screen—Old Screen & Fox's Chantry.

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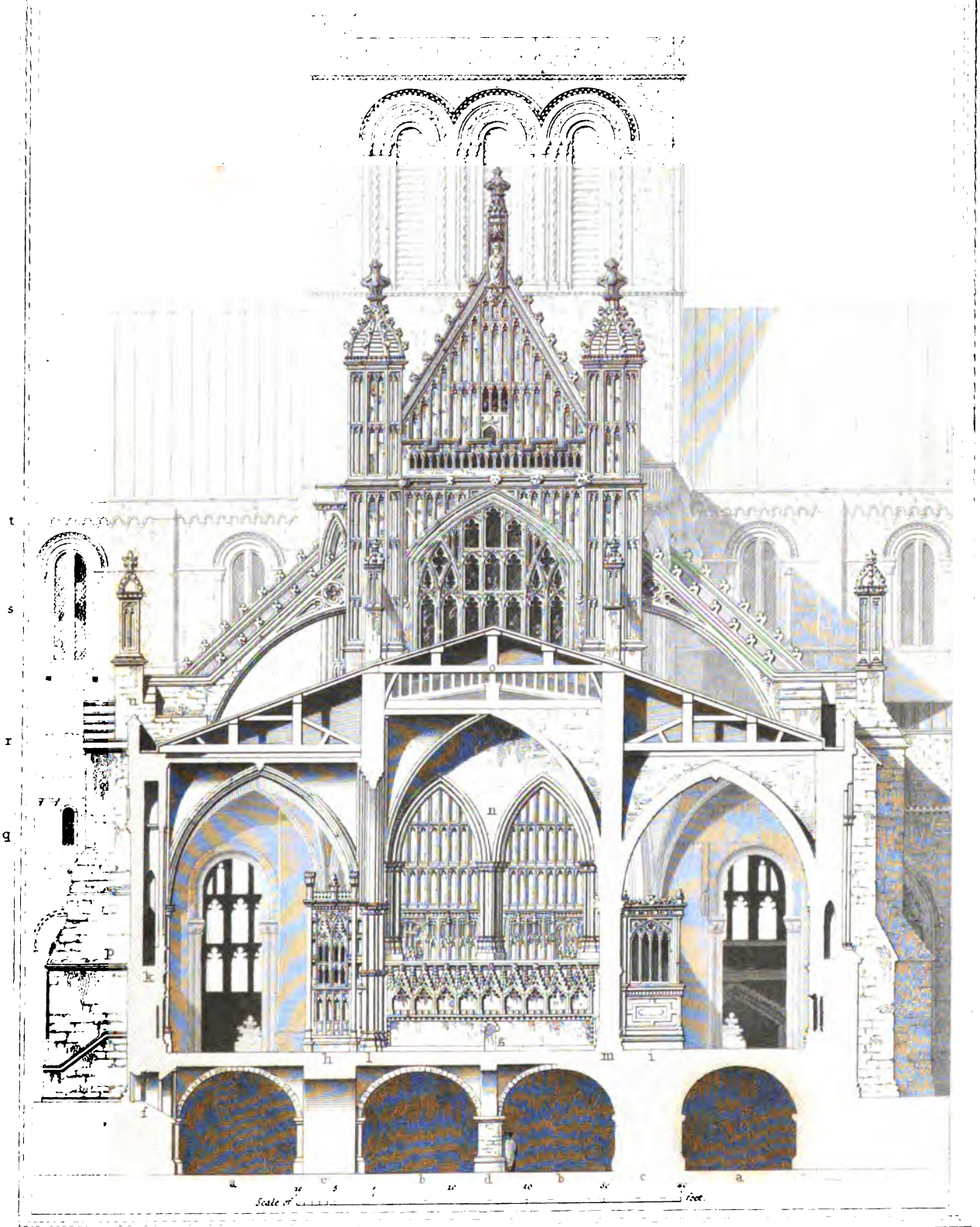

Engraved by John Le Keux from a Drawing by Edw. Blore for Brittons History &c. of Winchester Cathedral.

WINCHESTER CATHEDRAL CHURCH.

SECTION & ELEVATION LOOK UP THE ALTAR SCREEN.

TO THE REV^D FREDERIC IREMONGER A.M. F.L.S. Author of Sermons & Essays on the reformation of Criminals & education of poor Children &c. This plate is Inscribed by J. Britton.

London, Published 1 Sept. 1, 1817 by Longman & C^o Paternoster Row.

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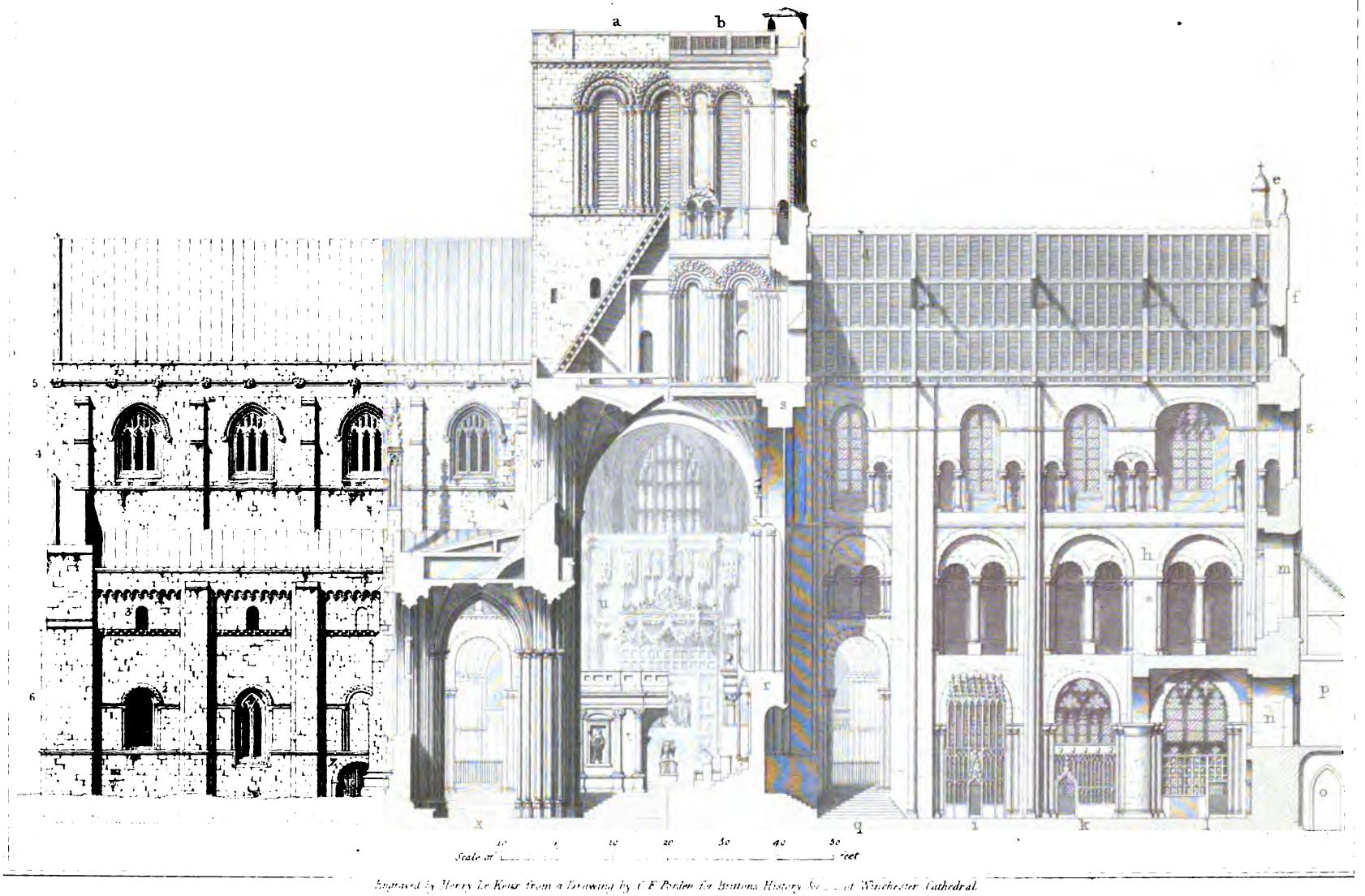

Engraved by Henry Le Keux from a Drawing by C F Porden for Britton's History &c. of Winchester Cathedral.

WEST ELEVATION OF THE CATHEDRAL CHURCH OF WINCHESTER.

SOUTH ELEVATION & HALF SECTION OF THE CHURCH & TOWER, FROM NORTH TO S.

TO Wm GARBETT FSQR. Architect. This plate is inscribed from motives of friendship by the Author.

London Published Sep 1 1817 by Longman & Co Paternoster Row

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A

B

C

Monumental Effigies of Bishops Edington Wickham & Wavnflete.

London Published Dec.r 1.1816 by Longman & Co.r Paternoster Row.

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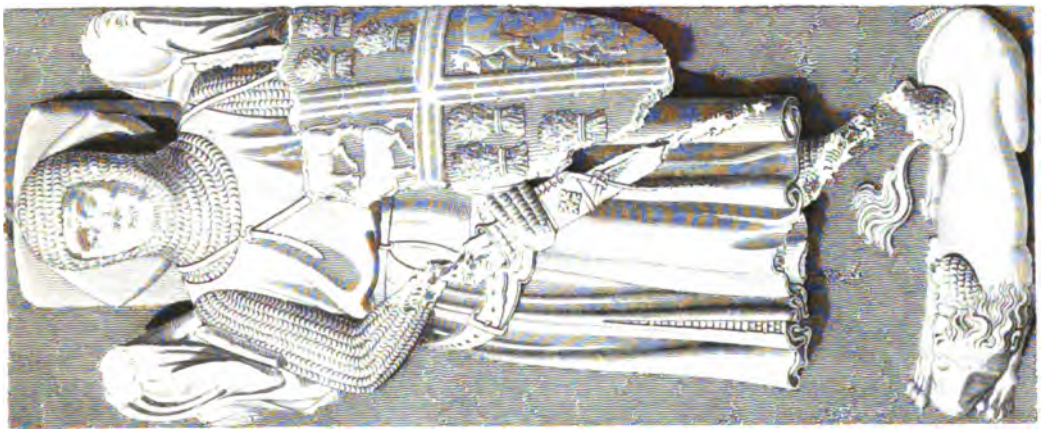

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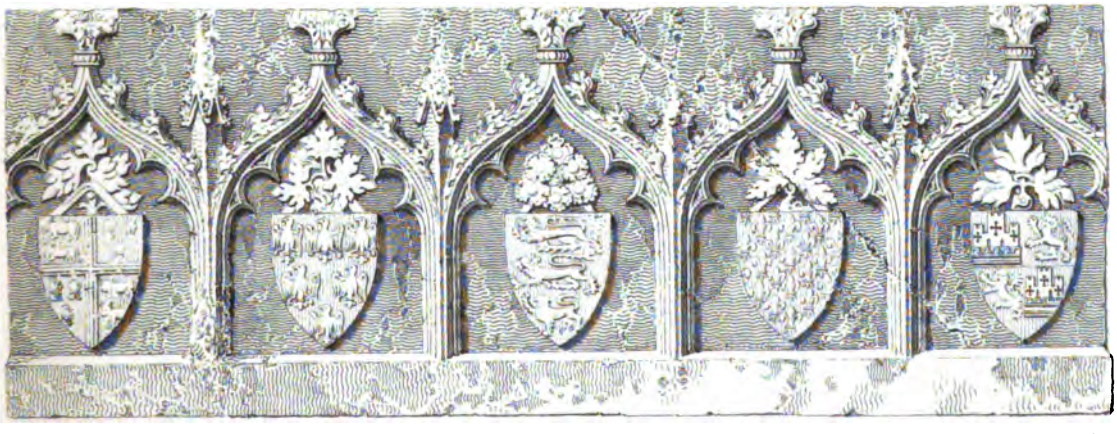

Drawn by Edw. Blore from a Drawing by John Buckler, Esqre. F.S.A. in Malmesbury Cathedral.

MALMESBURY ABBEY.

Side of an Ancient Tomb & two Effigies.

London, Published March 1.1817 by Longman & Co Paternoster Row.

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Drawn by E.Ba.t Blore. Scale of 5 0 5 10 15 feet Engraved by J.Le Keux.

WESTMINSTER ABBEY AND CHURCH OF ST. MARGARET.

Nave. *One Compartment, externally & internally.*

London. Published Feb.y 1.1817 by Longman & Co. Paternoster Row.

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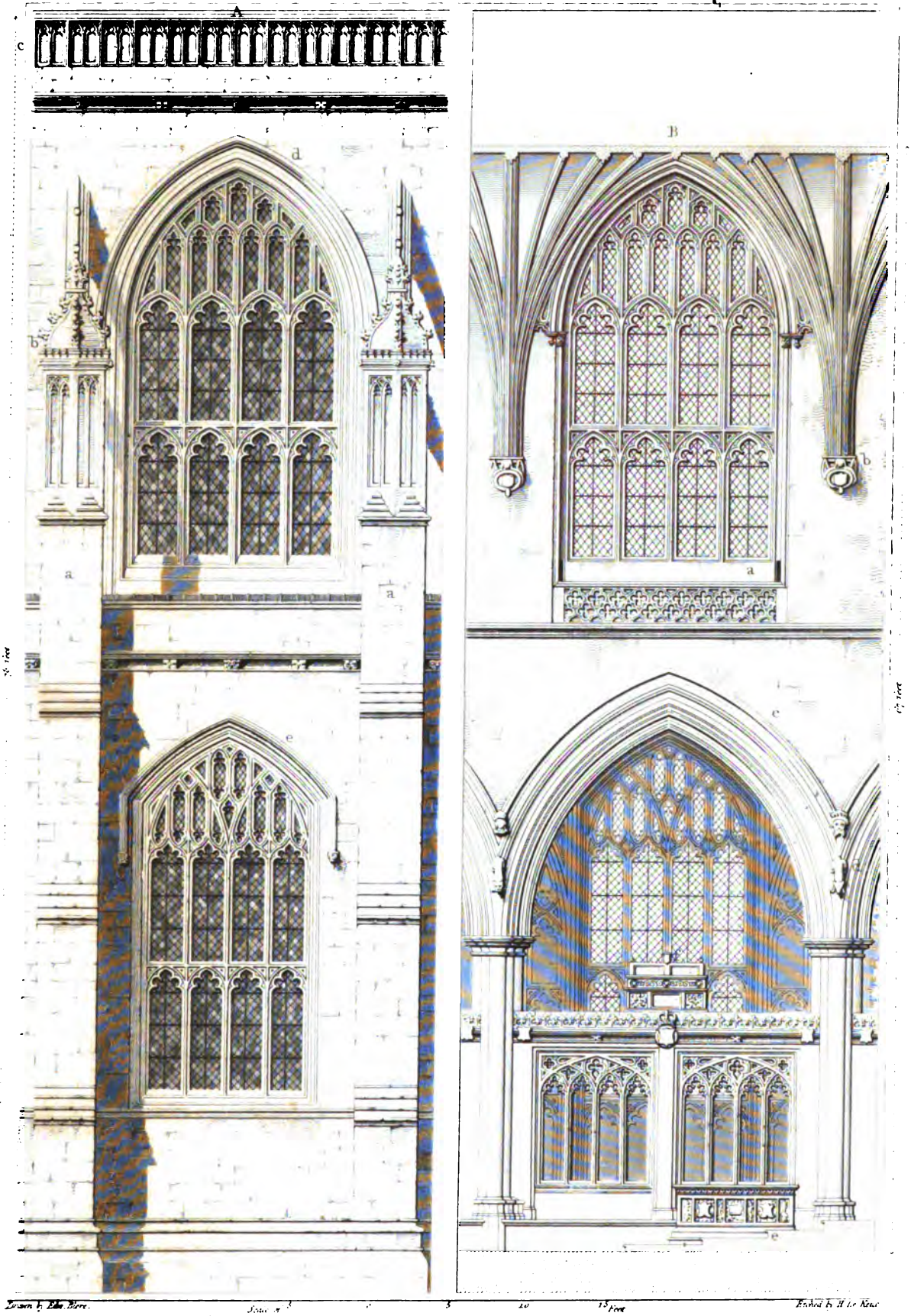

Elevation interior & exterior near the Altar.

London Published March 1.1817 by Longman & C° Paternoster Row.

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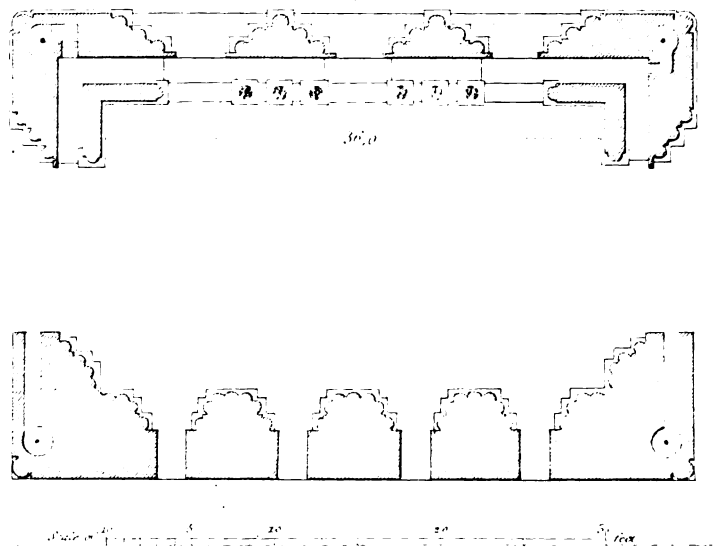

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Arches and Parts of the Tower.

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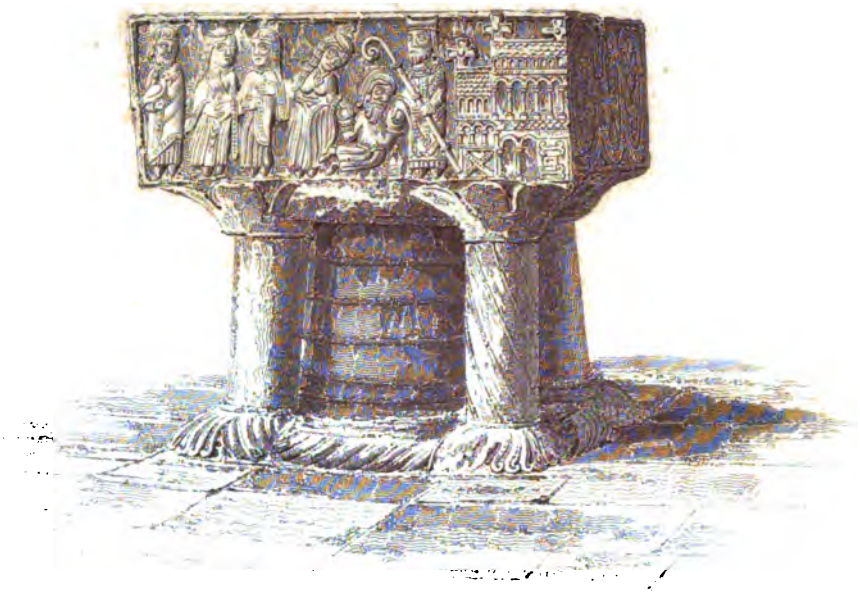

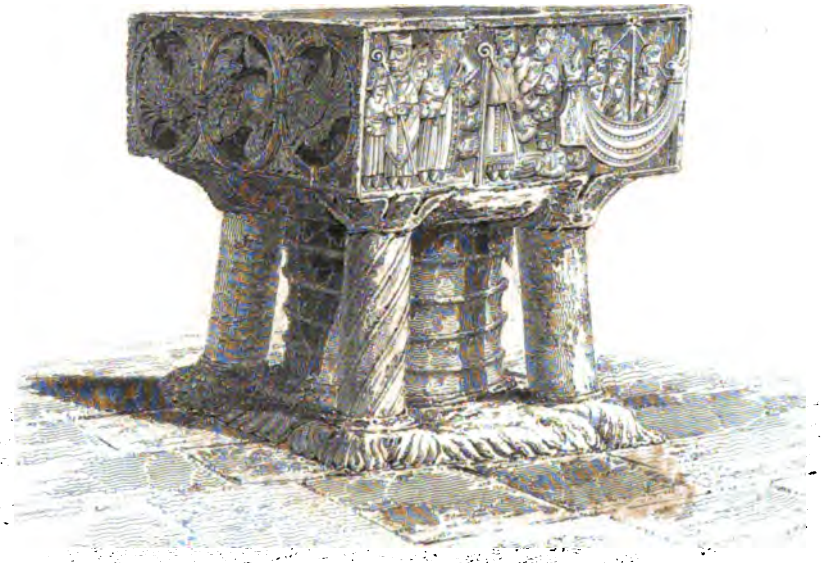

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WINCHESTER CATHEDRAL CHURCH.

Two Views of the Font

London, Published Nov.r 1, 1818 by Longman & Co. Paternoster Row

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THE

HISTORY AND ANTIQUITIES

OF THE

SEE AND CATHEDRAL CHURCH

OF

LICHFIELD;

ILLUSTRATED BY

A SERIES OF ENGRAVINGS

OF

VIEWS, ELEVATIONS, PLANS, AND DETAILS

OF THE

ARCHITECTURE OF THE CHURCH:

WITH

BIOGRAPHICAL ANECDOTES OF THE BISHOPS

OF

LICHFIELD AND COVENTRY.

BY JOHN BRITTON, F.S.A.
ETC.

LONDON:

M. A. NATTALI, 19, SOUTHAMPTON-STREET, COVENT-GARDEN.

1836.

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MARCHANT, PRINTER, INGRAM-COURT, FENCHURCH-STREET.

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TO

THE VERY REVEREND

JOHN CHAPPEL WOODHOUSE, D.D.

DEAN OF LICHFIELD:

AND

TO THE REV. CHARLES BUCKERIDGE, D.D.

PRECENTOR, AND CANON RESIDENTIARY:

THE REV. HUGH BAILYE, M.A.

CHANCELLOR, AND CANON RESIDENTIARY:

THE REV. EDWARD OUTRAM, D.D.

TREASURER, AND CANON RESIDENTIARY:

THE REV. JOHN NEWLING, B.D.

CANON RESIDENTIARY:

THE REV. ROBERT NARES, M.A.

CANON RESIDENTIARY:

AND TO

THE REV. SPENCER MADAN, M.A.

CANON RESIDENTIARY:

THIS VOLUME,

ILLUSTRATIVE OF THE HISTORY AND ARCHITECTURE OF THE CATHEDRAL OVER WHICH THEY PRESIDE WITH DISTINGUISHED HONOR TO THEMSELVES,

IS RESPECTFULLY INSCRIBED BY

THE AUTHOR.

December, 1819.

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PREFACE.

It is a common remark, that "church work is slow;" and it may be also inferred, by the practice of authors and artists, that literary and embellished works on Ancient Architecture, are also slow. Two years have elapsed since the present volume was announced; and it may have surprised and disappointed some persons to have watched its tardy progress and final completion. As now presented, it has not been accomplished without considerable difficulties and solicitude; and though it may not afford that general satisfaction which the author is always anxious to impart, or be equal to his intentions and wishes, it is hoped that it will be interesting to many of the collectors of this species of literature. It must be allowed by the impartial critic, that the architectural forms, proportions, and ornaments of the church have never before been given with equal accuracy; and it is presumed that its history and description will be found carefully investigated and developed. In this, as in all other literary works, the author has anxiously endeavoured to ascertain facts, and to elucidate those points of history which have hitherto been obscure or questionable; yet he cannot help regretting that he has on the present occasion sought in vain for original documents and evidence. His practice has been to compare and analyze the contents of all published works, and to obtain, if possible, access to new and authentic sources of information. From these he deduces historical data, and in every instance refers to authorities. Fastidious and scrupulous himself, he concludes that his readers may require the same demonstration and validity of evidence which he regards as necessary to produce conviction. He is also willing to believe that the purchaser of this work, whether architect or antiquary, will be satisfied with nothing less than accurate delineations of the geometrical forms of arches, and other parts of the edifice, by which

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alone substantial knowledge can be obtained. Many persons, no doubt, prefer pretty picturesque views and artificial effects of light and shade; they seek only to please the eye, and do not wish to trouble the thinking faculties with doubts and investigations. To such persons, however, the Cathedral Antiquities is not addressed; for this is intended to elucidate and define the ecclesiastical architecture and antiquities of our native country; which can only be done by plans, sections, and elevations of buildings. Much controversy and discussion have been employed respecting the shapes and varied gradation of arches; and there still exists much uncertainty and confusion on the subject. All this may be avoided by having them correctly drawn, in elevation, and their mouldings and ornaments defined by horizontal sections. This system is attempted in the present work; in the ground plan, sections of the west front, transept, &c. and in the elevations of the same, with parts at large.

It is but justice to the respectable members of this church establishment to acknowledge their polite attentions to the author, and readiness to give him every assistance and every facility of ingress and egress to their cathedral, its books, and its archives. Unlike some ecclesiastical officers, who either deny access or render its attainment difficult and vexatious, here the worthy dean and chapter seemed as if they were the obliged, rather than the obliging parties. The author therefore begs to present his best thanks to the following gentlemen, for their many marks of personal civility and assistance during his execution of the volume now submitted to the public:—The DEAN of LICHFIELD; the REV. DR. BUCKERIDGE; the REV. HUGH BAILYE; the REV. ARCHDEACON NARES; the REV. JOHN NEWLING; the REV. HENRY WHITE; R. J. HARPER, Esq.; WM. HAMPER, Esq.; MR. POTTER, Jun.; MR. JOHNSON; and MR. LOMAX.

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HISTORY AND ANTIQUITIES

OF

LICHFIELD CATHEDRAL CHURCH.

CHAP. I.

LICHFIELD, THE BIRTH-PLACE AND HOME OF PERSONS OF TALENT:—THE ORIGIN AND NAME OF LICHFIELD:—TRADITION RELATING TO BRITISH MARTYRS:—ESTABLISHMENT OF CHRISTIANITY IN THE KINGDOM OF MERCIA, AND OF THE FIRST MERCIAN BISHOPS:—HISTORY OF THE SEE OF LICHFIELD AND COVENTRY.

THE name of Lichfield is intimately associated with the history and literature of the kingdom. In the early annals of Britain we frequently find it mentioned in the accounts of several religious and military events. It is connected with our national literature as the natal spot, or the home, of many distinguished authors, particularly of Dr. Johnson, David Garrick, Bishop Newton, Joseph Addison, Lady Mary Wortley Montague, Mr. and Miss Edgeworth, Dr. James, Gilbert Walmsley, James Day, Dr. Darwin, Miss Seward, and Richard Green. Many of the Prelates and Deans of the See have also been distinguished for their literary, or ecclesiastical talents, and have been promoted to high stations in the church or state. Every reader who has a heart to feel, and a head to appreciate the profound lucubrations of the stern moralist Dr. Johnson, must experience a degree of reverence and respect for the place where he first drew his breath and

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derived his early perceptions. In the character of this colossus of literature, we observe a strange and anomalous mixture of wisdom and weakness, of philosophy and credulity; whilst the consummate histrionic talents, and professional jealousies of a Garrick, naturally excite the mingled emotions of pleasure and of pity. From such contemplations we may infer that Providence organizes and regulates the mental as well as the material world on a plan above our comprehension, by blending wisdom and folly, good and evil, light and shade so intimately, but incongruously together, that what mankind esteem perfection is never to be found. Of Gilbert Walmsley, who was registrar of this See, Dr. Johnson observes, in his Life of Edmund Smith, that he was "not able to name a man of equal knowledge. His acquaintance with books was great; such was his amplitude of learning, and such his copiousness of communication, that it may be doubted whether a day now passes in which I have not some advantage from his friendship. At this man's table I enjoyed many cheerful and instructive hours with companions such as are not often found; with one who has lengthened, and one who has gladdened life; with Dr. James, whose skill in physic will be long remembered; and with David Garrick, whose death has eclipsed the gaiety of nations, and impoverished the public stock of harmless pleasure." Thus, by the power of exciting particular reflections and sentiments, certain spots of the earth become endeared to our memories, and consecrated to our admiration; and this interest belongs preeminently to the birth-place of genius and the asylum of talent. Hence Woolsthorpe is justly immortalized for a Newton:—London for a Milton:—Plympton for a Reynolds:—Stratford-upon-Avon for a Shakspeare, and Lichfield for a Johnson. It is thus that places and persons become mutually associated and linked together, and produce those "Pleasures of Imagination" which at once afford exercise and delight to the thinking faculties. Influenced by this feeling, we shall view with additional gratification the beautiful cathedral of this city. As an object of architecture and antiquity it excites our admiration: but examined in all its relations and connexions with the history of religion, the progress of art, the varied states of civilization, and with the good

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and eminent persons whose ashes repose beneath its roof, it is replete with interest and importance. It invites at once the contemplations of philosophy, and the pleasing toil of antiquarian research; which, if judiciously directed, cannot fail to elicit additional objects of mental recreation and pleasure. Let us proceed to verify this position by a brief view of the history of the See and Cathedral of Lichfield.

When the fierce and credulous Anglo-Saxons were induced, by the missionaries of the Roman pontiffs, to exchange their gloomy superstition for the name, rather than the principles of Christianity, and to transfer their idolatry from the blood-stained altars of their imaginary gods to harmless relics and images, a radical alteration commenced in their manners, institutions, and policy, and rapidly produced the most important results. A faithful and comprehensive history of these events would be peculiarly interesting and instructive; but most of the meagre records of the Anglo-Saxon age have long since perished, and those which remain abound with gross fabrications. The most blind and ignorant credulity, and the most humiliating submission to ecclesiastical despotism, were successfully inculcated by the Roman emissaries, and adopted by their Saxon converts as the primary articles of their new religion; and the principal object of the histories or legends of the times was to extend and perpetuate those delusive notions. Hence we are disgusted by their clumsy miracles, shocked at the misapplication of the most sacred epithets, and compelled to view their simplest statements of facts, apparently indifferent, with doubt and suspicion, because we know not how far the interest of the writers may have influenced their assertions. Such are the materials however from which the early history of the English episcopal sees must necessarily be collected, not only by patient and laborious investigation, but by the exercise of rational discrimination.

The introduction of Christianity into the kingdom of Mercia, the institution of the Mercian episcopacy, the establishment and history of the See of Lichfield and Coventry, are subjects on which ancient authorities are so discordant, that the most opposite conclusions have been drawn from them. The following account, it is hoped, will be found the most clear and

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satisfactory which has hitherto appeared: it has at least been procured with great care and research from original sources of information. Nothing is advanced without authority; no single authority has been implicitly relied on; nor have even the most rational conjectures been assumed as facts. Where certainty could not be obtained, the author has submitted his own opinions, or those of former writers, which in his judgment were well founded, together with the grounds on which those opinions have been formed.

The name of Lichfield is of Saxon origin, but its etymology has long been a subject of dispute. In the Saxon Chronicle the word is written *Licetfeld;* in Bede, *Lyccetfelth*, and Licitfeld; subsequent writers call it Licethfeld, Lichesfeld, and Lychfeld. By some authors it is derived from "*leccian*," *to water;* as being watered by the river; by others, from "læce," a physician; perhaps it may with more probability be supposed to have originated in the verb "licean," or "lician," to like,[1] or be agreeable; and therefore, to signify Pleasant Field. But it has generally been considered as derived from "*lic*," a dead body, and consequently as signifying "*cadaverum campus*," the field of dead bodies. This derivation is however conceived to be supported by a tradition, which prevails very generally in Lichfield, of the martyrdom of a great number of British Christians there, during the persecution under Dioclesian and Maximian. As this tradition has been noticed in every history of the cathedral, and in some is adduced as the reason for the establishment of the See on the spot consecrated by an event of such religious importance, it cannot, with propriety, be neglected in this place. The substance of it is, that a thousand Christians, the disciples of St. Amphibalus, suffered martyrdom in the time of that persecution, on the ground whereon Lichfield was afterwards built. "Whence the city retains the name of *Lichfield*, or 'cadaverum campus,' the field of dead bodies, and bears for its device, rather than arms, an escutcheon of land-

[1] To like was formerly used in the sense of "to be liked." Thus "the offer likes not," in Shakspeare's Henry V. (Act III. chorus) means, 'the offer is not liked.' In Hamlet, "it likes us well," is used for 'it is well liked by us;' or, as we should now say, 'we like it well.' Act. II. Scene 2.

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scape with many martyrs in it in several ways massacred."[2] But as this device could not have been used in any authentic shape before the incorporation of the guild in 1387, (when it might be borne in the common seal,) it can add little weight to the tradition of a fact so very remote. Several writers of eminence are of opinion, that St. Amphibalus (like St. Veronica, and several other Saints in the Roman calendar,) never existed; that his name originated in a mistake made by Jeffrey of Monmouth, and that the whole legend relating to him was fabricated after the time of that historian.[3]

The first authentic mention of Lichfield occurs in Bede's Ecclesiastical History, where it is alluded to as the see of an Anglo-Saxon Bishop, nearly four hundred years after the date ascribed to the martyrdom of the disciples of Amphibalus. In that long interval the Romans had been compelled to abandon the province of Britain, in order to defend the centre of their falling empire: the Britons, overpowered by their more warlike neighbours, the Scots and Picts, had summoned the Saxons, an idolatrous nation of Germany, to their aid: the latter having possessed themselves of the country they were invited to defend, had driven its aboriginal inhabitants into Wales and Cornwall; established seven kingdoms in Britain; and almost universally adopted the Christian religion. The conversion of the kingdom of Mercia, of which the present diocess of Lichfield and Coventry anciently formed a part, must however engage our present inquiry.

Among the kingdoms of the Saxon Heptarchy, that of Mercia, under its pagan monarch, Penda, was the most extensive and powerful. The neighbouring princes had embraced the profession of the Christian faith,

[2] Plot's "Natural History of Staffordshire," ch. x. § 12, p. 398. This account is given on the authority of John Ross or Rous, whose work is quoted by Plot in several places thus, "Ex libro Johannis Rufi, MS. de episcopis Wigorn." Bishop Nicholson says he should not have believed the existence of this MS. had it not been quoted by Dr. Plot. (Historical Library, fo. 1736, p. 135.) And Shaw seems disposed to think that it never existed, and misquotes Bishop Nicholson in support of his opinion. (Hist. Staffordshire, vol. i. p. 298.) But the MS. is quoted to the same effect by Speed. (Hist. Great Britain, fol. 339.)

[3] Lloyd's "Historical Account of Church Government," &c. p. 151, 152; and Archbishop Usher's work, "De primordiis Ecclesiæ Britannicæ," p. 151, 156, 159, 641.

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and as Penda was continually engaged in successful warfare against them, he has been erroneously characterized as a sanguinary persecutor of the Christians.[4] But there is no reason to believe that he ever attacked any of his neighbours on account of their religion.[5] The nominal Christians of those, and of subsequent times, were more addicted to such impious aggressions than the Mercian idolaters, or any other pagans: and it is not improbable that Penda himself fell a victim to their fanatical zeal. This monarch had delegated to Peda, his eldest son, the government of the Middle Angles, who inhabited Leicestershire. That young prince, in 653, visited the court of Oswy, the Christian king of Northumberland, and became a suitor to his daughter, Alcfleda. Oswy consented to their union, on condition that Peda would renounce idolatry; which he agreeing to, was baptized, and soon afterwards married. On returning to his province he was accompanied by four priests, for the purpose of instructing the people in the Christian faith.[6] Within two years after these events, Penda was defeated in battle by Oswy, and slain; and Peda was deputed by the victor to rule the Mercians, south of the Trent, who occupied the most considerable portion of Penda's dominions. Although the monastic historians represent Penda as the aggressor, and tell us that Oswy, with a small band, overcame the mighty host of the Mercians, through the special interposition of Providence, the modern reader may be allowed to distrust this marvellous tale. Peda does not appear to have combated for his father; on the contrary, we find him, after the victory, high in Oswy's favour: and although it is not recorded that he, with his newly converted subjects, followed the banners of Oswy in this war; yet we must at least conclude that he observed a neutrality, which would deprive his father of a very material part of the aid he had a right to expect. But Peda was not long permitted to

[4] "Immanissimi tyranni, et paganis ritibus deditissimi." Ang. Sac. v. i. p. 423.

[5] "Nor did King Penda obstruct the preaching of the word among his people, that is, the Mercians, if any were willing to hear it; but, on the contrary, he hated and despised those whom he perceived not to perform the works of faith, when they had received the faith of Christ; saying, They were contemptible and wretched, who did not obey their God, in whom they believed." Bede's Eccles. Hist. l. iii. ch. xxi. p. 234. Translation of 1723.

[6] Bede's Eccl. Hist. ut sup.

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share the extensive sway of Oswy, being murdered about twelve months after the death of his father. Common report imputed the deed to the treachery of his wife, the daughter of Oswy.[7] From this period the Northumbrian king possessed the throne of Mercia nearly three years without partner or rival; when some of the Mercian nobles, unable longer to endure his yoke, raised an insurrection, expelled his forces from their country, and placed Wulfere, the younger son of Penda, on the throne. When we consider the inveterate enmity between Penda and Oswy, the implacability and ferocity of the latter,[9] the critical period of Peda's conversion, and his untimely fate so speedily following the overthrow of his father, it is impossible not to suspect that the conversion of the Middle Angles was undertaken for the purpose of dividing the power of Penda; and that Peda was instrumental in advancing the ambitious Oswy to the Mercian throne. The crimes and follies of mankind are often seen to aid in fulfilling the benevolent purposes of the Almighty: thus the ambition of Oswy, and the fatal passion of Peda for an unworthy object, introduced the Christian faith into the most powerful kingdom of the Saxon Heptarchy.

This important event happened in 656, when Oswy and his son-in-law, Peda, founded the Mercian Church, by appointing *Diuma*, one of the four priests who had accompanied the prince on his return from Northumbria, to preside as bishop over the Mercians, Middle Angles, the people of Lindisfarne, and the neighbouring provinces.[10] *Cellach* succeeded Diuma, but retired on the revolution which raised Wulfere to the throne, who nominated *Trumhere* to this bishopric. *Jarumann* succeeded Trumhere, and upon the death of Jarumann, the famous *Ceadda* was appointed to this diocess.[11] This prelate had been consecrated Bishop of York, and had governed that diocess for three years. But on being reproved by Theodore, Archbishop

[7] Bede, l. iii. ch. xxiv. [8] Ibid.

[9] Witness his base assassination of Oswin. Bede, l. iii. ch. xiv.

[10] Bede's Eccl. Hist. l. iii. ch. xxiv.

[11] Many particulars of the life of Ceadda will be found dispersed through Bede's Ecclesiastical History; and little reliance can be placed on any anecdotes or legends relating to him that are not derived from that source.

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of Canterbury, as irregularly ordained, the submissive Ceadda, with great humility, offered to resign the episcopal dignity; and although Theodore would not accept his abdication, he retired to his monastery of Lastingham, which had been founded by his brother Cedd, then Bishop of London. From this seclusion, Ceadda was summoned by Theodore, in 669, to assume the government of the Mercian diocess, vacant by the death of Jarumann. The monks of Medeshamstead, or Peterborough, invented a romantic tale respecting the conversion of King Wulfere by this bishop.[12] It relates, that while Ceadda was living in a cell by the side of a spring, where he was nourished by the milk of a doe, the two sons of King Wulfere accidentally discovered his retreat; and, being converted by the hermit to Christianity, frequently repaired to his cell for purposes of devotion. But the cruel pagan, their father, having watched their movements, slew them both in the presence of their instructor. Being afterwards distracted with remorse for these unnatural murders, he sought the pious bishop, who had fled from his cell, and earnestly implored his forgiveness and intercession with heaven. Ceadda embraced this occasion to impress on his mind the truths of Christianity; but, unwilling to trust too much to his admonitions, adopted the expedient of *hanging his cloak upon a sunbeam!* which notable miracle completed the conversion of the penitent idolater.[13] But if this story had not been totally unfounded, it would surely have been noticed by Bede, who gives a very particular and sufficiently marvellous account of St. Ceadda;[14] nor do either the Saxon Chronicle, or William of Malmesbury's History, allude to any such events.

[12] Leland's Collectanea, vol. i. p. 1. The account of this conversion is abridged by Leland, from a book "*Autoris incerti nominis, sed monachi, ut colligo, Petroburgensis.*" Speed also relates this affair on the authority of "the Liger-Booke of the Monastery of Peterborow." Hist. of Great Britain, book vii. p. 356.—In Gunton's "History, &c. of the Church of Peterburgh," this account is noticed in some monkish verses from the Cloister Windows.

[13] See Gunton's "History of the Church of Peterburgh," pp. 2 and 3, with the Supplement by Dr. Patrick, pp. 229 to 233, where this silly and impious story is treated as the forgery of an old anonymous writer.

[14] The Legend states, that the monastery of Peterborough was founded by Wulfere in expiation of his crime; but Bede ascribes the foundation to Sexulf, its first abbot, afterwards Bishop of the Mercians. In the Saxon Chronicle it is attributed to King Peda. It is to be remarked, that Wulfere is always mentioned by Bede as a zealous Christian.

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"Ceadda," according to Bede, "had his episcopal see in the place called Licitfield, in which he also died, and was buried; where also the see of the succeeding bishops of that province still continues. He had built himself an habitation not far removed from the church, wherein he was wont to pray and read with a few, that is, seven or eight of the brethren, as often as he had any spare time from the labour and ministry of the word."[15] After presiding upwards of two years, he died in 670, and was first buried near St. Mary's church;[16] but afterwards, when the church of St. Peter was built, his remains were removed into that edifice.[17] Miraculous cures were said to have been wrought by his relics; and a story having been industriously circulated that his death was announced, and his departure solemnized by the songs of angels, his sepulchre became the resort of numerous superstitious devotees.[18]

In 673, Archbishop Theodore assembled a synod at Heorutford,[19] wherein ten of the canons, chiefly relating to ecclesiastical discipline, were propounded by the archbishop, nine of which were agreed to; but one, which directed that more bishops should be made, as the number of the faithful increased, was for that time passed over.[20] Winfrid, the successor of Ceadda, was soon afterwards deposed, on account of some disobedience, (says Bede); whence it has been rationally inferred that he had refused his consent to the ordination of more English bishops; a measure devised by Theodore chiefly to effect a division of the immense province of Mercia, which comprised nearly half of England, and was then under the government

[15] Eccl. Hist. book iv. ch. iii. Translation of 1723.

[16] This is the earliest mention of a church at Lichfield: which appears to have been dedicated to St. Mary: it was probably one of the monasteries founded by Oswy after his victory over Penda. See Bede, Eccl. Hist. book iii. ch. xxiv. Or perhaps it was one of the parish churches then lately raised under the auspices of Archbishop Theodore.

[17] Bede, ut sup. [18] Ibid.

[19] Generally supposed to be Hertford, but more probably Retford in Nottinghamshire, as Bede dates this council in the third year of King Egfrid, in whose dominions it must therefore be supposed to have been held. Carte, Hist. England, vol. i. p. 246.

[20] Bede, lib. iv. ch. v. Wilkins's Concilia, vol. i. p. 41.

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of the Bishop of Lichfield.[21] This object was steadily pursued, and at length procured by the archbishop;[22] but the dates and particulars of the several alterations and divisions are involved in almost impenetrable obscurity.[23] The learned editor of "Anglia Sacra," having minutely and patiently investigated the subject, by comparing all the authorities, the account given by him, and supported by numerous references, will here be chiefly relied on.[24] Sexulf, the successor of Winfrid, manifested a partial compliance with the views of Theodore, by instituting the See of Hereford in 676. Between the years 670 and 675, King Ecgfrid,[25] of Northumberland, having defeated Wulfere, reduced the province of Lindsey under his own dominion; which, therefore, according to the law of that age, became separated from the Mercian See, and incorporated with that of Wilfrid, the Northumbrian bishop. In 678, after much contention with Wilfrid, Theodore prevailed on King Ecgfrid to divide the Northumbrian province into several bishoprics; among which he assigned the district of Lindsey to Eathed, whose see he fixed at Sidnacester. In the following year the Mercians recovered Lindsey, and restored it to the See of Lichfield; but this reunion was of short duration, for Theodore having procured the confirmation of the Synod of Hatfield to the decree for increasing the number of bishops in the same year, 679, prevailed on the king of Mercia to divide the remainder of the Mercian diocess (that of Hereford having already been taken out of it) into four bishoprics, *viz.* Lichfield, Legecestre (supposed

[21] Warton's Ang. Sac. vol. i. p. 426, note.

[22] *Theodore* was equally distinguished as a prelate, a scholar, and a Christian; and his religion seems to have approached nearly to the primitive standard. His extraordinary talents were uniformly exerted for the purposes of extending and inculcating the pure doctrines of Christianity. With equal firmness he maintained his own legitimate jurisdiction, and resisted the ambitious encroachments of the court of Rome. In the History of Canterbury Cathedral (now preparing for the press) the author will attempt a sketch of the biography of this truly eminent divine, to whom the church of England is probably more indebted than to any other of the prelates who presided in it before the Reformation.

[23] "Our history here is very dark: and the succession of the first bishops of Rome is not more involved than is that of Lichfield." Johnson's "Ecclesiastical Laws," Part I. DCLXXIII.

[24] Ang. Sac. vol. i. p. 423. [25] Called Egbert by Warton. Ang. Sac. ut sup.

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by Johnson to be West-Chester,[26] but by William of Malmesbury and Camden,[27] stated to be Leicester) Lindsey, and Worcester. The See of the first remained at Lichfield, the second was placed at Leicester, the third at Dorchester, in Oxfordshire, and the fourth at Worcester. *Sexulf* being allowed his choice, preferred Lichfield, which still retained by far the most extensive jurisdiction. Soon afterwards Cuthwin, who had been appointed to Leicester, resigned, or died; after which Sexulf governed both bishoprics till the time of his death, which happened in 691. At that period, Wilfrid, having been expelled from the See of York, resided with Ethelred, king of Mercia, who committed to his care the diocess of Leicester; while *Hedda* obtained that of Lichfield. But Wilfrid being deprived, by the Synod of Nesterfeld, in 703, both dioceses again coalesced under the authority of Hedda; nor were they disunited during the time of his successor, Aldwin. But on the death of the latter, Huicta, or Witta, was appointed to Lichfield, and Totta to Leicester. Henceforth the diocess of Lichfield experienced no further alteration in its limits until, in a subsequent age, that of Chester was dismembered from it. Hedda erected the cathedral church of St. Peter at Lichfield, which he consecrated, 2 Kal. January, 700, and the bones of St. Ceadda were then translated into the new edifice as already mentioned.[28]

About the year 785, Offa, King of Mercia, who had subdued the respective kings of Kent, of the East Angles, and of the West Saxons, conceived the idea of exalting the diocess of Lichfield to the dignity of an archbishopric.

[26] Ecclesiastical Laws, Part I. DCLXXIII.

[27] De Gest. Pontif. lib. iv. de Epis. Legecest. Rer. Angl. Scrip. post Bedam præcipui, 1601. Gough's Camden, vol. ii. p. 202. Much confusion has arisen from the similarity of the Anglo-Saxon names of these cities, which are frequently mistaken for each other by historians. Leicester was called Legerciester, Lygeraceaster, Legraceaster, Ligoracester, and Ligora—Chester, Legecestre, and Legeacester. Yet Malmesbury applies the word Legecestra to Leicester. See Ormerod's "History of the County Palatine and City of Chester," vol. i. p. 70, &c. It is with peculiar pleasure that I refer to, and recommend this valuable work to the attention of all lovers of topography.

[28] Thomæ Chesterfield, Canonici Lichfeldensis, Historia de Episcopis Coventrensibus et Lichefeldensibus. Ang. Sac. vol. i. p. 428.

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To this measure he was induced partly by a jealous dislike of Janbrycht, Archbishop of Canterbury, and partly by the desire of increasing the importance of his native kingdom, and emancipating its bishops from the jurisdiction of the Kentish prelate, which, after the conquest of Kent by the Mercians, was incompatible wtth the civil state of the respective kingdoms. A synod of English bishops, assembled at Calchyth, compelled Janbrycht to resign all jurisdiction over the Mercian and East Anglian Sees, which were made subordinate to Higebert, then Bishop of Lichfield. Application was immediately made to Rome for a pall, but it was not received during the life of Higebert, who died in 786. But the representations and munificence of Offa obtained this favour for the succeeding prelate, *Aldulf*, who enjoyed the archiepiscopal dignity during the life of that prince. But Kenulph, the succeeding king of Mercia, at the instigation of the English clergy, petitioned Leo III. then pope, to reverse the edicts made under the influence of Offa,[29] and obtained a decree that the See of Canterbury should be restored to all its rights and privileges. Under this sanction, a synod held in Cloveshoe, in 803, unanimously pronounced the grant of the pall and metropolitical dignity to the Bishop of Lichfield to be null and void, as surreptitiously and fraudulently obtained. The name of Aldulf is signed to this council, with the addition of " Episcopus."

The history of this See presents nothing more of particular interest until after the Norman Conquest; when the national council, held at London, in 1075, resolved upon the removal of the Sees of Sherburne, Selsey, and Lichfield, to the cities of Salisbury, Chichester, and Chester, according to the decrees of the councils of Sardica and Laodicea, which prohibited the establishment of episcopal sees in villages.[30] The Saxon prelates, however, had never been disturbed in their preference of solitude and retirement, and this measure was, in reality, only part of the Norman policy, which

[29] See the epistle of Kenulph, and decree of Leo, in Will. Malmes. de gestis Regum Angl. lib. i. ch. iv. Also an epistle of Leo to Kenulph, and another from the English clergy to the Pope, in Ang. Sacra, vol. i. p. 460.

[30] Wilkins's Concilia, vol. i. p. 363.

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aimed at the entire subjugation of the English. Norman bishops had been introduced into almost every diocess, and their sees were now to be fixed in towns overawed by Norman garrisons. Accordingly PETER, then Bishop of Lichfield, transferred his See to Chester, where he was buried in 1085 or 1086. His successor was *Robert de Lymesey*, who removed the See to Coventry, attracted, as it is said, by the immense riches of the monastery which had been originally founded there by Canute, and afterwards restored and greatly enriched by Leofric, Earl of Hereford, and the celebrated Lady Godefa, or Godiva, his wife, about the year 1044. De Lymesey is accused of having plundered the monastery of its treasures, and of oppressing the monks; but the monastic historian who charges him with these crimes is not remarkable for impartiality in cases concerning the regular clergy.[31] *Robert Peche*, chaplain to King Henry I. was consecrated bishop of this See in 1117; and, according to some authors, he was the first who established prebends in this church; the number of which was augmented by the succeeding Bishop, *Roger de Clinton*,[32] who was consecrated in 1128. This bishop was a great benefactor both to the city and to the cathedral church of Lichfield, the latter indeed he is said to have rebuilt. A modern author attributes the present fabric to him, but it may be confidently said, that the greater part of it is subsequent to the time of this prelate, as will hereafter be shown. De Clinton restored the See to Lichfield, and assumed the title of 'Bishop of Lichfield and Coventry.' The succeeding bishops were, until the establishment of the modern diocess of Chester, sometimes called Bishops of Lichfield, sometimes of Coventry, and often of Chester,[33] having episcopal residences in each of those places. The title of 'Coventry and Lichfield' was that most frequently borne, until Bishop Hacket, on the restoration of monarchy, placed the name of Lichfield before

[31] William of Malmesbury, De Gest. Pontif. ut supra.

[32] In Willis's Survey of Cathedrals, (vol. i. p. 425) this account is maintained to be correct, contrary to the assertion in the Chronicle of the Church of Lichfield, which ascribes the institution of prebends to Athelwald, who was bishop in 847.—Thomas de Chesterfield, ut sup. p. 431.

[33] Ormerod's History of Cheshire, vol. i. p. 70.

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that of Coventry, on account of the approved loyalty of the former city. "Rob. de Peche—Rog. de Clinton—Walter Durdent—Ric. Peche—and Gerard de Puella," all successively styled themselves *Coventriæ Episcopi* only; and had a fair palace at the north-east corner of St. Michael's church yard.—*Dugdale's Warwickshire*, p. 101.

The violent dissensions between the chapters of Lichfield and Coventry, with regard to their respective rights in the election of bishops, which long agitated this diocess, afford some remarkable instances of the ambition and obstinacy of the monks. These disputes commenced on the election of a successor to Roger de Clinton; although it was the first occasion on which a license to elect had been granted; the preceding bishops having been appointed by the king, by investiture with a ring and pastoral staff. As no election could be made, in consequence of the disputes of the chapters, King Stephen appointed Walter Durdent to this See.[34] By the mediation of Henry II. the succeeding bishops, Richard Peche, Gerard de Puella, or La Pucelle, and *Hugh de Nonant*, were elected without any material commotion.[35] The latter was an implacable enemy of the monks, on account of their unjustifiable interference in secular affairs, and ejected those of Coventry from their monastery. They were afterwards recalled by Hubert, Archbishop of Canterbury, who, having been himself a monk, in some measure favoured their proceedings. Not long after their restoration a new quarrel occurred, in which they beat and wounded the bishop and his attendants, and drove them out of the church of Coventry. For this outrage he procured their solemn excommunication; and, but for the opposition of the archbishop, would probably have succeeded in expelling the monks from every cathedral in England. He was obliged however to confine his exertions to his own diocess, and prosecuted his complaints at Rome with such effect, that his enemies were at length formally ejected from the monastery of Coventry, where secular priests were established in their stead.[36] But in 1198, during the exile of this bishop, the monks

[34] Warton Angl. Sac. vol. i. p. 434.

[35] Vita Hugonis de Nonant Giraldi Cambrensis Speculo Ecclesiæ. Ang. Sac. pars ii. p. 351.

[36] Vita Hugonis de Nonant, ut sup.

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were restored by the influence of their patron, Archbishop Hubert, under the authority of a papal decree. On the death of Nonant, in 1199, Geoffry de Muschamp was elected by the monks and canons, at the recommendation of Hubert.[37] But on the next occasion, both chapters being left to their own uninfluenced choice, the monks elected Josbert their prior; while the canons chose Walter de Grey, afterwards Archbishop of York. Both parties adhering obstinately to their respective nominations, Pandulf, the pope's legate, annulled all the proceedings, and afterwards induced them to concur in the election of *William de Cornhull*, Archdeacon of Huntingdon. To this prelate the chapter of Lichfield is indebted for the right of choosing its dean.[38] The next license to appoint a bishop was granted "to all those who ought and used to elect," upon which the canons entered a protest against any person to be brought in by the monks: they nevertheless chose their own prior; but confirmation was refused, and the election annulled. The monks, however, appealed to Rome, and a tedious litigation ensued; but in order that the See might not remain vacant, the Pope, Honorius III. prevailed on both parties to commit their powers to him on that occasion, and he assigned *Alexander de Stavenby* to the vacant See. In 1228 a compromise was effected by Gregory IX., whereby it was decreed that the chapters should unite, and form one body of electors, and that the appointment should take place alternately in the churches of Coventry and Lichfield.[39] According to this agreement, on the death of Stavenby, William de Raleigh was elected in the church of Coventry; but being at the same time chosen for the diocess of Norwich, he preferred the latter; upon which the monks insisted that a new election should take place at

[37] Thomas de Chesterfield, ut sup.

[38] "Iste Willielmus episcopus capitulo Lichesfeldensi primo liberam in Domino concessit potestatem eligendi aliquem de gremio in Decanum Lichesfeldensis Ecclesiæ. Confirmata est hæc concessio per Papam Honoriam IV. Nam antea, usque ad hoc tempus, episcopus solebat conferre Decanatum sicut et Canonicatum." Thomas de Chesterfield, ut sup.

[39] "Quod unâ vice in Coventrensi ecclesiâ conventus Coventrensis et capitulum Lichesfeldense electionem episcopi celebrent, et alterâ vice similiter ab utrisque in ecclesiâ Lichesfeldensi electio celebretur." Thomas de Chesterfield, ut sup.

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Coventry, the former being rendered nugatory; while the canons maintained that it must be held at Lichfield, as Coventry had had its turn. This dissension again produced two elections, that of Nicholas de Farnham by the monks, and that of William de Manchester by the canons. The latter, however, declined the See in favour of the former, to whose election the canons agreed, saving the question of right. But Farnham also declined the episcopal dignity. A third election was therefore made by the two chapters, jointly, at Coventry, when *Hugh de Pateshulle*, a Canon of London, and Treasurer of England, son of Simon de Pateshulle, formerly Chief Justice, was duly chosen, and consecrated in 1240. The election of the succeeding prelate, Roger de Weseham, was preceded by new differences, and an appeal to the court of Rome; in the course of which proceedings, the canons and monks entered into an agreement that each party should vote in all future elections by an equal number of persons. This agreement was reduced to writing, and sealed, in 1255. These disputes were not again revived until after the death of Bishop Walter de Langton in 1321; when a new quarrel arose on the subject of the number of electors, the monks refusing to abide by their solemn agreement. An appeal was instituted by the canons, pending which, Pope John XXII. appointed Roger de Norburgh to the vacant See, who was accordingly consecrated in 1322.

As the little which is known of the history of the fabric of Lichfield Cathedral will be noticed in the succeeding chapter, the next remarkable æra in the history of the diocess is the thirtieth year of King Henry VIII., when the church of Lichfield was despoiled of its ornaments. The statues of saints, shrines of gold and silver, gems, and other valuable articles, were converted to the use of the crown, with the exception of the shrine of St. Ceadda, which, on the petition of Bishop Roland Lee, the king granted to the use of the church. The monastery of Coventry was surrendered to the crown, and its fine church, notwithstanding the urgent remonstrances of the bishop, was entirely demolished. An act was then passed, that the proceedings of the dean and chapter of Lichfield should be as valid, without the chapter of Coventry, as the joint acts of the two chapters had formerly

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been.[40] And the monastery of St. Werburg, in Chester, having also been suppressed, was by letters patent, dated July 16, in the thirty-third year of King Henry VIII. (1542) made the episcopal See of the diocess of Chester, then created; the limits whereof include a very considerable portion of the district formerly within the jurisdiction of the bishops of Lichfield and Coventry. This new diocess was made suffragan to the Archbishop of York.

The diocess of Lichfield and Coventry now contains the whole county of Stafford, (except Brome and Clent, which belong to Worcester,) all Derbyshire, the greater part of Warwickshire, and nearly half of Shropshire. It is divided into the archdeaconries of Salop, Coventry, Stafford, and Derby. That of Salop comprises the deaneries of Salop and Newport, whilst that of Coventry contains the deaneries of Coventry, Arden, Marten, and Stonely, in the county of Warwick; the archdeaconry of Stafford includes the deaneries of Lapley and Treizull, Leek and Alton, Newcastle and Stone, and Tamworth and Tutbury, all in the county of Stafford; and the deaneries of Derby, Castillar, Chesterfield, Ashbourne, High Peak, and Repington, all in the county of Derby, appertain to the archdeaconry of Derby. There is no archdeacon denominated from Lichfield, which is the only cathedral (except Peterborough and Bristol, which are of Henry the Eighth's foundation) that does not give title to an archdeacon. The parishes within the city of Lichfield are in the peculiar jurisdiction of the Dean of Lichfield. This diocess contains, according to Heylin, five hundred and fifty-seven parishes; and the clergy's tenths amount to £590. 16*s.* 11*d.*[41]

[40] 33 Henry VIII. Gulielmi Whitlocke, Continuatio Hist. Lichfeld. Ang. Sac. pars i. p. 458. See also Dugdale's "Antiquities of Warwickshire."

[41] Willis's Survey of Cathedrals, vol. i. p. 371.

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CHAP. II.

HISTORICAL NOTICES OF THE CATHEDRAL;—ITS FOUNDATION, ERECTION, SUCCESSIVE ALTERATIONS AND ADDITIONS—WITH AN ACCOUNT OF ITS PRESENT STATE.

It is generally said that King Oswy, and his son-in-law, Peda, founded the Cathedral of Lichfield; and Bede relates that the Mercians received the Christian faith, and that Diuma was appointed their bishop in 605. Thomas Chesterfield, however, who wrote the "Chronicle of the Church of Lichfield" in 1350, asserts, that the Mercian Church was formed, and a cathedral founded, anterior to the time of Diuma. His account does not however appear entitled to much credit. According to Bede, Ceadda had his episcopal See in this place, where he was buried, and where the seat of the succeeding bishops still continues. Warton, in Anglia Sacra, (1–424) infers, that the prelates who preceded Ceadda, "had no cathedral, or certain See appointed them, but were content to live in monasteries." We have already related that Ceadda resided in a habitation built by himself, and after death was first interred in the church of St. Mary, but his remains were afterwards removed to that of St. Peter. This church may be regarded as the original cathedral, and, as before shown, was finished and consecrated by Hedda in January, A.D. 700.

There is some reason to suppose that the church was commenced by Jarumann, the predecessor of Ceadda.[1] It probably occupied the site of

[1] In the Harleian MSS. 3839, it is stated that Dugdale found an old document in the treasury that noticed the consecration of the church in the close by Bishop Jarumann, the predecessor of Ceadda, in 666.

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the existing edifice, and continued to be the cathedral church of the diocess until after the Norman conquest.[2]

An inscription, formerly placed over the great western door, obscurely attributes the foundation to Oswy; but as it purports to have been written above a thousand years after that event, it has no pretensions to authority.[3]

From the time of Hedda to that of Bishop Roger de Clinton, who succeeded to this See in 1128, a period of four hundred and twenty-eight

[2] A memorial from the archives of the church, printed in Angl. Sac., (pars i. 459) and in the Monasticon, (vol. iii. p. 219) which must have been written after the twelfth century, details the following particulars; "the city of Lichfield was formerly called *Liches*, from War. In it are two monasteries; one in the eastern part called the Station of St. Ceadd, or Stow: the other in the western, dedicated to the Virgin, and inclosed with ditches and fences; and formerly decorated with many gifts by the Mercian kings. In this was the Archbishop's See. And this monastery is situate between Leman Sych, and Way-cliffe. The close of this monastery is divided into two parts, the greater and the less. In the greater, the bishop's dwelling stands in the eastern corner of the north side, and contains in length three hundred and twenty feet, and in breadth one hundred and sixty feet. The dean's habitation, adjoining the bishop's, contains half the dimensions of the former in length and breadth. The dwellings of the canons, built round the monastery, each contain half the dimensions of that of the dean: except that mansion which lately belonged to Master Odo de Bikennar, because he purchased from the bishop a certain place in Lemanskey, and inclosed it with stone. There are in the said close twenty-six mansions, including that of the bishop."

[3] As this inscription is mentioned in every history of the church, and incorrectly quoted by several authors, it has been considered proper to introduce it here.

Oswyus est Lichfield fundator, sed reparator
Offa fuit: regum fama perennis erit:
Rex Stephanus, rex Henricus, primusque Ricardus,
Rex et Johannes plurima dona dabant.
Suprà hæc *millenos* ecclesia floruit *annos*,
Duret ad extremum nobilis usque diem,
Daque, Deus, longum ut hæc sacra floreat ædes,
Et celebrent nomen plebs ibi sanctum tuum.
Fundata est ecclesia Merciensis
Quæ nunc Lichfeldia dicitur
Facta Cathedralis,
Anno Domini
DCLVII. —Dugdale's Visitation of Staffordshire.

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years, the history of this edifice is wholly unknown. Of the last named prelate the chronicle asserts, that "he raised the church of Lichfield, *as well in fabric as in honour;*—increased the number of the prebends,—fortified the castle of Lichfield,—surrounded the town by a wall, or vallum, and infeoffed knights."[4]

This is all the information which history affords on the subject of the erection of a church here by De Clinton; but modern writers have supplied the deficiency from their own imaginations. By merely assuming that the whole of the present edifice was built by De Clinton,[5] it has been found easy to describe his work with minute accuracy.[5] But a moderate acquaintance with ecclesiastical architecture will be sufficient to convince any observer that little of De Clinton's architecture now remains.

[4] "Ecclesiam erexit Lichesfeldensem, tam in fabricâ quam in honore, numerum præbendarum augendo, castrum Lichesfeldense muniendo, villam vallo vallando, milites infeodando." Ang. Sac. pars i. p. 434. The meaning of the latter words is, that he granted the church lands to be held as knights' fees; of which, according to Stow, the religious houses before their suppression possessed 28,015, each containing, as Coke asserts, twelve carrucates, or plough lands.

[5] It is not very extraordinary that Plot and Bishop Godwin should, in the absence of direct historical evidence on the subject of the erection of the existing edifice, have concluded it to be the work of Clinton; but that Mr. Carter's architectural experience should not have prevented his committing the same error, is certainly unaccountable. See the Gent. Mag. vol. lxxix. part ii. p. 697, and vol. lxxx. part i. p. 525. It has been however the common practice of this visionary antiquary to ascribe, if possible, exery ancient edifice to the date of its original foundation; and if precluded by notorious facts from indulging this propensity, to seize on the most remote date the circumstances of the case would permit, without regard to the known progress of our national architecture.

[6] Jackson, in his "History of the City and Cathedral of Lichfield," p. 75, states, (without giving any authority) that "Clinton pulled down the old church, 48 Henry I. 1148, (which year was not the 48th of Henry I., who only reigned thirty-five years, but the 13th of Stephen; and was the very year of Clinton's death) and rebuilt it upon its present magnificent style—roofed it, with that noble stone vault, which is the admiration of architects, and then covered the whole with lead." This account is evidently erroneous, as may be inferred from its own statement, and as may be clearly perceived by the varied styles of architecture in the church. Browne Willis construes more rationally the Lichfield Chronicle, in stating that Bishop Clinton "built good part of the church." Survey of Cathedrals, vol. i. p. 377.

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In 1235, King Henry III. granted to the dean and chapter a license to dig stone in the forest of Hopwas[7] for the fabric of the church of Lichfield, and in the precept then addressed to the Sheriff of Staffordshire, commanded him not to impede the workmen on the occasion. Only three years afterwards another precept was issued to Hugh de Loges, then keeper of the same forest, to allow the canons of Lichfield to dig more stone from the same quarries to carry on the works at their church.[8] From these documents it is evident that some buildings were prosecuting at that time, but we do not find any evidence as to the parts of the edifice then raised. From the year 1200 to 1385, all the bishops of this See were interred in the cathedral, whence it may be inferred that the church, during that time, was in a condition for the performance of public service. It is also very probable that the greater part of the present fabric was raised in the same time. The registers of the bishops who presided during the progress of the work, would probably have furnished the dates of its erection, in the accounts and documents relating to the expenses of the building; but these records were unfortunately destroyed during the civil wars of the seventeenth century, when the close being fortified and garrisoned, the cathedral alternately suffered the injuries of a siege from each party; and when in possession of the parliamentary forces, its monuments, ornaments, and records were spoiled and demolished, to gratify their avarice and fanaticism.

Walter de Langton who succeeded to this See in 1296, was one of the most

[7] This forest extended over a large tract of country on the south side of the city.

[8] Pro novâ fabricâ Eccl. Lichf. tem. R. H. III.—Mandatum est Vicecomiti Staffordiæ, quod non impediat vel impedire permittat decanum et capitulum Lichfeldiæ, quo minus fodere possint petram in forestâ regis de Hopwas, ad fabricam ecclesiæ suæ de Lichfield, sicut eam fodi fecerunt ante tempus suum. Teste rege apud Wallingford xii Junii. (Claus. 19, H. III. m. 9.)

Mandatum est Hugoni de Loges quod permittat Canonicos de Lichefeld, fodere petram, ad fabricam ecclesiæ suæ de Lichefeld in quarrera de Hopwas; ita tamen quod hoc fiat sine detrimento forestæ nostræ. Teste Rege, &c. xxviii April, Claus. 22, H. III. m. 15.

Mon. Angl. vol. iii. p. 239. The expression, *ad fabricam*, used in both these writs, has been supposed to imply that the work then proceeding consisted merely of repairs. But Dugdale understood it to allude to a new building, as appears by the title, *pro novâ fabricâ*, which he has prefixed to these records. It is conceived that it would be equally applicable to either case; and therefore that it affords no light to guide us in developing the history of the fabric.

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liberal benefactors to the church and city. He surrounded the close with a high stone wall, and constructed "two beautiful gates" on the west and south sides of the close; inclosed the relics of St. Chad in a magnificent shrine, at the expense of two thousand pounds; founded and raised part of the Lady Chapel at the east end of the cathedral, and constructed the vaulted roofs of the transept; but dying in 1321, before it was finished, he bequeathed a sum of money for its completion. His successor, Roger de Norburg, or Norbrigge, removed Langton's remains from the Lady Chapel to a more appropriate sepulchre on the south side of the high altar, where there are some vaults and chantries very singularly situated and designed. According to Fuller, the cathedral had attained its final completion in the time of Bishop Heyworth, who was consecrated in 1420.[9] Early in the sixteenth century, some extensive repairs appear to have taken place; and Bishop Blythe contributed fifty oaks, and the sum of twenty pounds towards the same. The destruction of the shrines and ornaments at the Reformation has been already mentioned. In the wars between Charles I. and his parliament, this church suffered great injury. The close being surrounded by a wall and ditch, presented an eligible situation for defence; and it was accordingly garrisoned early in 1643, by the royalist inhabitants of the city and neighbourhood, under the command of the Earl of Chesterfield. The parliamentary forces, not only anxious to dislodge them, but zealously intent on pillaging and defacing the cathedral,

9 "But now in the time of the aforesaid *William Heyworth*, the cathedral of *Lichfield* was in the verticall height thereof, being (though not augmented in the *essentials*) beautified in the *ornamentals* thereof. Indeed the west front thereof is a stately fabric, adorned with exquisite imagerie, which I suspect our age is so far from being able to imitate the *workmanship*, that it understandeth not the *history* thereof. Surely what Charles the Fifth is said to have said of the citie of Florence, *that it is pitie it should be seen save only on holydayes*; as also *that it was fitt that so fair a citie should have a case and cover for it to keep it from wind and weather*, so, in some sort, this fabric may seem to deserve a *shelter* to secure it. But alas, it is now in a *pittifull case* indeed, almost beaten to the ground in our *civil dissentions*.. Now, lest the *church* should follow the *castle*, I mean, quite vanish out of view, I have at the cost of my worthy friend here exemplified the *portraiture* thereof: and am glad to hear it to be the design of *ingenious persons* to preserve antient churches in the like nature, (whereof *many* are done in *this*, and *more* expected in the *next* part of *Monasticon*) seeing when their *substance* is gone, their very *shadows* will be acceptable to *posteritie*." Fuller's Church History, cent. xi. book iv. sect. iii. p. 175.

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that hated temple of episcopacy, as they termed it, soon besieged the close. Their leader, Robert Lord Brook, is said to have invoked some special token of God's approbation of the enterprise; and it is certainly remarkable that on the commencement of the cannonade, this commander was shot in the head by a gentleman posted at the battlements of the great tower.[10] This event happened on the 2d of March, the festival of St. Chad, to whose influence the cavaliers superstitiously attributed their success. Sir John Gell of Hopton succeeded to the command of the parliamentary troops on the following day, and so vigorously pressed the siege that the garrison surrendered on the 5th, "upon condition of free quarter to all in general within the close."[11] In April following Prince Rupert marched to Lichfield, and commenced another siege of the close, which was now better fortified, and was resolutely defended for ten days by the parliamentary forces, under Colonel Rouswell, or Russell. At length the prince succeeded in draining the moat, and springing a mine, which enabled him to storm the place; yet he was repulsed with great loss. But the garrison, unable to withstand a second siege, made proposals of capitulation on honourable terms, which being accepted, the whole evacuated the place on the 21st of April, 1643.[12] It was then garrisoned by the king's troops, under the command of Colonel Harvey Bagot.

The most sacrilegious conduct is attributed to the parliamentary forces during their short possession of the cathedral. They demolished and defaced the monuments, stripped the grave-stones of their brasses, broke the painted windows, and destroyed the records. We are also told that they "every day hunted a cat with hounds through the church, delighting themselves in the echo from the goodly vaulted roof; and to add to their wickedness, brought a calf into it, wrapt in linen; carried it to the font, sprinkled it with water; and gave it a name in scorn and derision of that holy sacrament of baptism; and when Prince Rupert recovered that church by force, Russell the go-

[10] Dugdale's "Short View of the late Troubles in England," p. 117.

[11] Historical Tracts collected by R. Holme. Harleian MSS. 2043, p. 24.

[12] A perfect Diurnal of some passages in Parliament, 1643. Clarendon's History of the Rebellion, book vii. p. 313.

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vernor carried away the communion plate, and linen, and whatsoever else was of value."[13]

The close was occupied by the king's garrison till July, 1646, when the king's affairs had become desperate, and the parliamentary forces, under the command of Adjutant-general Lowthian, again besieged this devoted place. The governors, Sir Thomas Tyldesley, and Colonel Bagot, being satisfied by the report of Colonel Hudson (who had gone out of the garrison to obtain information, and had been permitted to return to it) "that the king had no army in the field to the amount of one hundred men, nor any one garrison unbesieged," agreed to articles of capitulation, whereby their lives and some part of their arms and property were secured to them, and surrendered the place on the 10th day of July, 1646.[14]

During these vicissitudes of war, the cathedral suffered most extensive injury. It is calculated that two thousand cannon-shot, and fifteen hundred hand grenades had been discharged against it. The centre spire was battered down; the spires of the west end nearly demolished; the roof beaten in; the whole of the exterior greatly damaged; and the beautiful sculpture of the west front barbarously mutilated. The bells, lead, and timber were afterwards purloined during the protectorship of Cromwell; so that when *Dr. Hacket* succeeded to this See in 1661, he found the cathedral in a most desolate condition; and with a truly laudable zeal immediately commenced the necessary repairs. "The very morning after his arrival in Lichfield, he roused his servants by break of day, set his own coach horses, with teams and hired labourers, to remove the rubbish, and laid the first hand to the work he had meditated. By his large contributions, the benefactions of the dean and chapter, and the money arising from his assiduity in soliciting the aid of every gentleman in the diocess, and almost every stranger that visited the cathedral, he is said to have raised several thousand pounds. In eight years he restored the beauty of the cathedral, to the admiration of the country."[15] Besides a grant by King Charles II.

[13] Dugdale's "Short View of the late Troubles in England," p. 560.

[14] These articles of capitulation are printed in Jackson's History of Lichfield.

[15] Life of Bishop Hacket, by Dr. Plume, prefixed to his *Century of Sermons*.

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of " one hundred fair timber trees out of Needwood Forest," the subscription for the repairs amounted to 9092*l.* 1*s.* 7½*d.* The bishop himself contributed no less than 1683*l.* 12*s.* Having completed the repairs, and fitted up the choir with new stalls, pulpit, and organ, he reconsecrated the church with great solemnity on the 24th of December, 1669. In the following year he contracted for six bells; the first of which only was hung during his last illness. " He went out of his bed-chamber into the next room to hear it, seemed well pleased with the sound, and blessed God who had favoured him with life to hear it; but at the same time observed that it would be his own passing bell; and retiring into his chamber, he never left it until he was carried to his grave."[16]

Since that event, the cathedral church of Lichfield has only suffered from the effects of time and weather; and the ravages of those destructive agents have frequently called forth the zeal and liberality of the clergy and laity of the diocess.

The general appearance of this building was considerably improved by several judicious alterations effected about the year 1760; when the cathedral library, built by Dean Heywood, and an adjoining house, very incommodiously situated between the church and the deanery, were demolished; the ground of the cemetery was at the same time levelled; the tomb-stones were laid flat; some useless walls and gates were removed; and slates were substituted for the old leaden covering of the roof. But in 1788 it was found that the fabric itself was in so dilapidated a state that a heavy expenditure would be required for its restoration. For this purpose, subscriptions were immediately raised throughout the diocess; which, chiefly through the zealous activity of Dean Proby, produced a sum of money considerable in itself, but inadequate to the requisite expense. The present worthy bishop not only contributed liberally on this occasion, but exerted his influence in obtaining an act of parliament, by which a fund was provided, not only applicable to the future support of the fabric, but to the discharge of the debts which it was unavoidably necessary to contract for completing the repairs then in progress. Dean Proby is said to have advanced, as a loan, 250*l.* for these purposes.

[16] Life of Bishop Hacket, by Dr. Plume.

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A thorough and substantial repair was accordingly commenced under the direction of the late Mr. James Wyatt, and was completed, with many improvements, in the year 1795. Besides the general restoration of the doors, windows, and flooring throughout, two of the spires were partly rebuilt, the ends of the transepts were strengthened by new buttresses, the external roofs of the ailes were raised, and five divisions of the stone roof in the nave were taken down, and replaced with plaster. The Lady Chapel was united to the choir, by removing a screen which had been erected by Bishop Hacket. On taking this away, the workmen discovered the beautiful old screen which formed in all probability the original partition when the Lady Chapel was completed by the executors of Walter de Langton. This elaborate piece of architecture was in a very mutilated state; but Mr. Wyatt, having restored it, by the assistance of Roman cement, to a very perfect condition, appropriated part of it to the new altar piece, and the remainder to the organ screen, or partition which divides the nave from the choir.

The *Stained Glass* which embellishes some of the eastern windows of the Lady Chapel, formerly decorated the magnificent chapel of the abbey of Herckenrode, a wealthy convent of Cistertian nuns, in the bishopric of Liege, in Germany. The chapel of Herckenrode abbey was rebuilt in the sixteenth century, when the windows were adorned with these choice specimens of the art of glass-staining. On the establishment of the French republic, this abbey was suppressed with many other religious houses. Sir Brooke Boothby, who happened to be then on the continent, purchased the stained windows for the moderate price of two hundred pounds, and very generously transferred this extraordinary bargain to the dean and chapter, who expended about eight hundred pounds more in the importation, repair, and arrangement of the glass in its present situation. The Rev. W. G. Rowland, of Shrewsbury, superintended the latter operations, and furnished designs for the requisite accessary and ornamental works, the staining of which was executed by Sir John Betton, of Shrewsbury, knight. A large window at the end of the north transept is filled with stained glass by the latter gentleman, from designs by I. J. Halls, Esq., an artist of considerable talent.

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CHAP. III.

DESCRIPTION OF THE FORM, ARRANGEMENT, AND CONSTRUCTION OF THE CHURCH: OF ITS EXTERIOR AND INTERIOR BEAUTIES AND DEFECTS:—REMARKS ON ITS STYLES OF ARCHITECTURE, AND ON THE VARIOUS PORTIONS OF THE EDIFICE; WITH REFERENCE TO THE ACCOMPANYING PRINTS.

THE Cathedral Church of Lichfield possesses many singularities and beauties. Its plan, design, general features, present state, and situation, are all peculiar, and calculated to prepossess the stranger in its favour. Unlike the generality of cathedrals, which are surrounded and encroached on by common dwellings, shops, and offensive appendages, this is completely insulated, and every part of its exterior may be readily examined. It is placed in an open lawn or close, which is environed with handsome or very respectable detached houses. These have their respective gardens and plantations; and on the north and eastern sides of the close are some fine forest trees. Hence the external appearance of the church and effect of the whole on the visitor are pleasing and interesting. An air of rural simplicity, and genteel life, pervades the precincts of the edifice, and impresses the mind with quiet, respectful, and religious sentiments. About one hundred yards from the south side is a large piece of water, or lake, which may be regarded as a pleasing appendage: and but for a few houses which are placed between it and the church, would be a beautiful and unique accompaniment. In Plate VI. the Cathedral is shown as it would appear, if some houses were removed from the south-east; and no person can deny the improved effect that might be thus made. Such a material alteration in the value and property of the ground, though it may be wished

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for, cannot however be reasonably expected. Another singularity in the edifice, now under notice, is its general exterior form. At the west end are two towers, surmounted by spires, and at the intersection of the nave with the transept, is another tower, with a spire more lofty than those at the west end. Hence every approach to the city is distinguished by the varied combination of these acute pyramids.[1] From the east and west they are seen grouped in a cluster; whilst, from the northern and southern sides the two western spires seem attached; and the central one is shown as springing abruptly from the middle of the roof, and rising much higher than the others. As a distant object, however, this church has no pretensions to grandeur or beauty. Very little but the ridge of the roof, and the three spires, is presented above the houses and contiguous trees. From the east, at Stow-pool, the view is picturesque and pleasing, as the three spires are seen grouped together, rising above the surrounding trees and houses; but the church constitutes only a small object in the scene.

The only approaches to Lichfield Cathedral from the city, are on the south-east, and on the west; and these present the best and most interesting features of the edifice. The south side of the Lady Chapel, with its tall, narrow windows, the clerestory of the choir, and its southern aile, with the present vestry, south transept, part of the nave, central and western towers and spires, are successively displayed from the former approach; whilst the latter presents the western front in all its richness and variety of ornament. Though now much mutilated and disfigured by the corrosive effects of the weather, this front still displays simplicity of design, and richness of ornament. It is nearly a flat facade, with small octangular buttress-turrets at the angles. A large double door-way, recessed, is seen in the centre, and two smaller lateral door-ways: each of these was formerly much ornamented with insulated columns, bold archivolt mouldings, charged with foliage, statues, &c. Externally the church may be said to be more picturesque than beautiful. It has no pretensions

[1] Rippon Minster had formerly three leaden spires, similarly situated with those at Lichfield; but these are now pulled down.

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to grandeur; and therefore cannot vie with the noble and imposing cathedrals of York, Lincoln, Canterbury, Wells, or Durham: nor is it so picturesque or beautiful as Salisbury. The natural colour and quality of its materials indeed detract from its beauty; for the stone is of a dusky red, and of a crumbly, ragged character. Though deprived of strongly marked beauties, yet it displays many pleasing and even interesting features. The architectural antiquary will find in it much to admire; for if the operations of time, of wantonness, and of bad restorations, have tended to deface and injure it, there is enough left to indicate its original and pristine design. The exterior, it is true, displays five or six different styles and characters of architecture; but these are not of very opposite and incongruous forms. All is in the pointed style, and of quick succession as to dates, and proportions. There is no part of the circular, or Norman style, and none of the last period of the pointed. These remarks, however, do not apply to the centre spire, or modern restorations. The general character of the *interior of the Church* is cleanness, cheerfulness, and elegance. Every part is preserved in good condition, and displays the laudable exertions made by the present dean and chapter to uphold its stability, and improve its beauty. Their conduct, in this respect, is not only highly praiseworthy, but ought to excite the emulation and shame of the curators of some other national churches.

The more particular characteristics of this Cathedral will be noticed in referring to the accompanying illustrative plates.

PLATE I. *Ground Plan*, with reference to the monuments, indications of the groining, &c. The Roman capitals, from A to W, refer to different parts of the church; and the Arabic figures point out the situations of the principal monuments. It will be seen from this plan that the church consists of a nave, D. with its ailes, E. and F.:—a transept, H. and I. branching from the centre tower, G.:—an eastern aile to the transept, K. and L.:—a choir, from M. to P.:—with its ailes, N. and O.:—a lady chapel, Q.:—a vestry, R.:—an inner vestry, or chapel, S.:—a vestibule to the chapter house, T.:—and a chapter house, W. At the west end are three entrance door-ways, A.B.C., deeply recessed in the wall, and richly adorned in their sculptured mould-

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ings and capitals. A. communicates to the nave, B. to the north aile, and C. to the south aile. On the north and south sides of the west end it is shown that the walls project beyond those of the ailes, and thus form a sort of small transept. These walls, with the octangular buttresses at the western angles, square buttresses at the eastern angles, and two large piers at the west end of the choir, support the two western towers and spires. The figures refer to,

1. A font: — 2. Stair-case to the north-west tower: — 3. to the opposite tower, which is entered at present by a door-way on the outside, as correctly shown in the plan, Plate IV.: — 4. ascending steps to the door-way of the south transept: — 5. door way to the north transept, with steps descending to the church: — 6. the dean's consistory court, or eastern aile of the south transept, in which are placed busts of Dr. Johnson and Garrick, 7. and 22.: — and the monument of Mr. Newton, 8.: — 9. and 20. point out the places where the effigies of Bishops Pateshull and Langton, and the remains of Hacket's tomb, are laid in recesses under the windows: — 10. is the famed modern tomb, by Chantrey: — 11. altar table: — 12. stair-case to the library over the chapter house: — 14. effigy of Sir Thomas Stanley: — 15. an ancient effigy in a niche in the wall: — 16. 17. 18. point out the situations of three old effigies in the walls: — 19. an old tomb in the wall, supposed to be of the founder of the chapel. The measurements are figured on the plan.

Plate II. *View of the West Front.* The point chosen for taking this view is at such a distance from the church, that the whole facade is displayed to advantage, and exempt from quick perspective which is often unpleasing, and calculated to distort the objects delineated. By taking a distant station, and standing at, or near the middle, as in the present instance, the proper forms and proportions of the front are shown: and when these are in unison and harmony, the effect must be pleasing to the eye, and be well adapted for pictorial delineation. Believing that the west front of Lichfield would be best represented in this way, and that its three spires would form a pleasing pyramidal group, was the reason for choosing the point of view now alluded to. It is true there are some small houses that intercept part of the church from the station chosen; but this did not pre-

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clude the artist from representing the true architectural forms of the building as it would appear if these obstructions were removed. In addition to what has been already said of the western facade, it may be described as consisting of three leading divisions, in height; viz. two towers with spires of nearly corresponding design, and a central compartment, with a door-way, a large window, and an acute pediment. The whole front has been richly and beautifully adorned with architectural ornaments, and sculpture. These comprised niches, arched mouldings, columns both insulated and detached, niches, canopies, pedestals, statues, doors, windows, and tracery. At each angle of this elevation is an octangular stair-case turret, corresponding in divisions and ornaments with the front; and having the same divisions, &c. returning round the north and south sides. Both turrets are terminated with stunted pinnacles, with crockets at the angles, and finials at the top: and attached to these are square pinnacles, which serve to connect the former to the spires. The upper part of each tower is finished with a band of lozenge mouldings, inclosing quatrefoil and trefoil panels. The spires are divided into six compartments, four of which have open windows, with acute pedimental mouldings in each face, whilst the fifth has only panels separated by crocketed ribs. The upper story is plain, but has some small windows. These spires are open from the bottom to the top, and without any timber or cross beams of any kind. (See PLATE IV.)

By the accompanying plate it will be seen that a series of statues stil remain in niches over the western doors. It is unusual to see a west end of a cathedral without windows to the ailes. In the third story are windows to the belfry floors. The central window, as well as the niche and statue in the pediment, do not harmonize with the other parts of this front. The statue is meant to represent Charles II., and is said to have been executed by a stone-cutter, named Wilson, of Sutton Coldfield, who was knighted for his loyalty. Disfiguring as it does this beautiful front, it is hoped that it will be speedily removed.

PLATE III. *View of the principal Door-way in the West Front*, which may be regarded as one of the most beautiful designs in the country. It may be compared, in some respects, with the very elegant door-way on the

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south side, near the east end of Lincoln Cathedral,[1] which is nearly of the same style and period of erection. Both are peculiarly rich and fanciful, and calculated to excite the warmest admiration. The present door-way was profusely embellished with sculptured foliage, and figures, running round the architrave mouldings, and between the columns. These are now so much battered, that not only their beauty is greatly injured, but it is almost impossible to ascertain the characters of some of the statues. The door-way is divided into two openings, by a clustered column in the middle, to which is attached a figure, said to personify the Virgin Mary. There are also two corresponding statues on each side of the door, standing on beautifully formed brackets, and surmounted by equally beautiful canopies. Stukeley conjectures that these figures were meant for the Evangelists, and that two other statues on the outside of the door-way, represented Moses and Aaron. These are destroyed, as well as their accompanying canopies, &c. The two doors are covered and strengthened with ornamental iron hinges, or scroll work, which appear to be original.[2]

PLATE IV. *Section of the Southern Tower and Spire, of the Nave, and North Aile, also an Elevation of the Eastern Side of the North Tower and Spire, with Ground Plan.* The architect and architectural antiquary will immediately understand the design and construction of this part of the fabric by the annexed plate. It shows the thickness of the south wall of the tower, with the situations of the two windows in it, the return of its octagon buttress, the floors and timber roof in the tower, with the face of the western wall, and the interior of the spire. This section is made through the centre of the south tower, and continued in the same line to the middle of the nave, when the line of section is taken through the first division and

[1] A view of this door-way will be given in "The Chronological and Historical Illustrations of the Ancient Architecture of England."

[2] Mr. Carter made a drawing of this west front for the Gentleman's Magazine, 1810, in which he represented the statues and ornaments as in a perfect state. He has shown the middle spire lower than those at the west end, as they really appear when the spectator is near the church. In his "Ancient Sculpture and Painting," folio, 1780, he has given an etching of "the porch or principal entrance"—and promised to furnish "a particular description of it," but never fulfilled his engagement.

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window of the north aile. This should have been indicated on the plan, but was omitted by mistake. By the present plate, the real proportion of the arch of the north aile, (and the south is the same,) is displayed, and the section of the arch, with the size of the columns and piers under the tower, are shown. Over the northern pier is a section of the triforium arch, as well as of the clerestory window over it. A profile and elevation of the two buttresses at the north-east corner of the tower, with their plans, are represented; and the design of the eastern face of the north tower and spire, with its panelled and purfled pinnacles, is shown. In the centre we perceive the double doors, with an ogee moulding, an embattled gallery above, and behind that the chief window. This is terminated with a flattened roof, over which is the high pitched roof, with its timber ties. It is also seen, that a lofty wall screen, with an acute pediment and crocketed sides, rises considerably above the roof.

PLATE V. *A perspective view of the Door-way in the Northern Transept* is a fine and peculiar specimen of this style of architecture. It consists of a deeply recessed arch, divided into five principal and several smaller mouldings, the former of which are charged with sculpture. Two of these consist of foliage, scrolls, &c. and the other three are enriched with ovaler compartments, inclosing basso-relievos in groups, of angels, saints, patriarchs, &c. Among them are two figures supposed to represent St. Chad baptizing the Saxon Prince Wulfere. On each side of the door-way are detached and clustered pillars, with fine foliated capitals, with five rows of ornament, commonly called the dog-tooth moulding. In the centre is a clustered column, composed of four pillars, with a very richly cut capital, and supporting a double archivolt moulding, also covered with foliated sculpture.

PLATE VI. is a view of the whole Church, from the south-east, and displays the general forms and tracery of the windows in the Lady Chapel, the choir, the aile of the choir, the south transept, and the clerestory of the nave. Beneath the windows of the Lady Chapel are three recesses, or arched vaults, with pedimental roofs, and which appear to have constituted sepulchral chambers for some distinguished members of the church. It is

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supposed that Bishop Langton's remains were finally placed in one of them. The clumsy modern buttresses, to the south transept, are shown conspicuous, and the lofty crocketed pinnacles to the vestry are also prominent features in this view. The flattened arched window, with several perpendicular mullions, and the circular window, with the small triangular one above, in the gable of the south transept, are all delineated. Beneath the aile window of the transept is an arched recess, containing a mutilated statue. This view has been already noticed.

PLATE VII. *View of the Nave*, looking east. As the style, or treatment, of this plate has been objected to, it may be proper to remark, that I directed this view to be drawn and engraved in outline, as a mode best calculated to define and characterize the architectural members of the nave. Here are many lines of columns, mouldings of arches, enriched capitals, and other ornaments; and had these been covered over with colour, for the purpose of imitating the effect and perspective of the scene, the detail of the architecture would have been inevitably obscured and sacrificed by the process. Having seen several interesting architectural subjects spoiled, and the real forms disfigured, by attempts to represent a real perspective and the accidental effects of light and shade in similar scenes, I am convinced that it can only be satisfactorily displayed by an outline, or with a slight degree of shadowing. In subjects with large columns, and plain arches, &c. as in the nave of Norwich Cathedral, a high degree of finish and bright effect may be successfully and pleasingly employed, without sacrificing any essential details of the building; but in such a subject as the one now under notice, or the chapels of King's College, and Henry the Seventh, it would be absurd and unjust to attempt to display, in a small scale, their numerous beautiful members and details, in union with picturesque effect.

The *Nave* of Lichfield Cathedral is a beautiful and interesting part of the Church. Its piers are solid and large, and consist of several attached and insulated shafts, with deep mouldings between. These are raised on bases of many mouldings, and are terminated at top with richly sculptured foliated capitals. From the latter spring the architrave mouldings of the

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arches, which are numerous and bold, and produce a fine effect. Between every two arches is a cluster of three demi-columns, rising from the base to the springing of the vaulting, and sustaining five ribs, which diverge to a central rib and to a small transverse one. The two last are ornamented with foliage, and bold rich bosses at the junction of the different ribs. The spandrils of the arches are adorned with trefoil panels. Above these arches is the triforium, each compartment consisting of a double arch, and each arch again divided into two others. The clustered columns, deep arches, rich capitals, and dog-tooth moulding, combine to produce a peculiarly fine and elegant effect. The elaborately sculptured capitals of the lofty pilaster columns, the ornamented string course, and numerous ribs and mouldings, tend to render this portion of the Church highly interesting and sumptuous, without being overcharged with minute detail. In the clerestory we perceive a triangular window of rather unusual shape and style. Latterly the inner mullions of these windows have been filled in with trefoil mouldings. The interior and exterior elevations of the nave, with the arcade and window of the aile, are shown in Plate IX. C. D.

PLATE VIII. *Section* of one half, and *Elevation* of the other half of the Church, from north to south, looking east. This plate shows the forms and designs of the windows of the transepts, both externally and internally, the style of the buttresses, the section of the north aile of the nave, with its roof and flying buttress above, the form of the great arch under the centre tower, with the external and internal peculiarities of that and the spire. Beneath the arch of the tower is the organ screen, with a glazed window above, which separates the nave from the choir, and serves to render the latter more warm and comfortable in winter. It will be seen by this section, that the ground is higher than the level of the floor on the north side, and that there is a descent of some steps on the south side. It also shows that the design of the transepts is very different to that of the nave, in arches, piers, triforium, clerestory windows, &c.

PLATE IX. *Elevation of one compartment of the Choir*, externally and internally, A. and B., and of the *Nave* C. and D. The latter has been already described, and the former will be noticed in referring to the next plate.

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PLATE X. *View of the Choir,* looking west. For the reasons already assigned, this plate has been executed in outline; and it must be admitted that the surface of the plate is abundantly covered with work, indicating the mouldings of the arches, clustered columns, &c. The present choir of Lichfield Cathedral is noted for its length and narrowness, the former of which is occasioned by the whole extent from the organ-screen, under the tower, to the east end being an uninterrupted open space: and the latter, by the filling up the side arches to the ailes. These two great innovations in cathedral architecture were advised by Mr. Wyatt, in 1788, and have been much censured by some antiquaries, whilst others approve of the change. Since Mr. Wyatt's time an essential improvement has been adopted, by widening the choir. This celebrated architect had directed a plain walled screen to be raised flush with the inner face of the arches, and thus forming a flat surface on each side of the choir. This wall has been removed, and re-erected farther back; thus showing nearly the whole of the clustered columns with the soffits of the arches to the choir: the general architectural design of this part of the Church is accurately delineated in Plate IX. A. B. In this elevation are shown the styles and marks of two distant dates: as the clerestory windows are evidently of a later period than the arches beneath. Here is no triforium in these divisions, but merely blank panelling beneath the windows, with an open ornamented parapet. The jambs and soffits of the windows are adorned with quatrefoil panels; and thus, as well as in its windows, greatly resemble the choir part of Norwich Cathedral. The groining of the roof nearly corresponds with that of the nave.

PLATE XI. *View of the Lady Chapel,* looking east. Although this subject is rather elaborate in detail, and abounds with ornaments, yet I was induced to attempt a finished plate, in consequence of the beautiful, delicate, and true effect which the artist had given to his drawing. This Lady Chapel may be regarded as one of the finest and most elegant examples of the ecclesiastical architecture in England. Its semi-octangular form is well adapted to display both its sumptuous painted glass windows and its numerous and rich sculptured ornaments. The whole is cal-

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culated to seduce and convert even infidelity itself; for cold and callous must that person be, who can contemplate such a scene, and such lessons as here exhibited, without emotions of admiration and some degree of enthusiasm. Here the two branches of art seem to vie with each other for superiority; Architecture prefers her claim to dignity, beauty, and utility, whilst Painting vaunts her captivating powers of pleasing every eye and fascinating the enlightened mind. This Lady Chapel, or as it may be now termed, the chancel, is of the same height as the choir, and nearly of the same width: it is lighted by nine tall windows, with mullions and varied tracery. Seven are filled with ancient and very fine stained glass; whilst the two nearest to the choir are embellished with modern glass, which appears gaudy and meretricious compared with its elder neighbours. Six of the very elegant sculptured brackets of this chapel are delineated in Plate XIV. This cathedral, like Salisbury, has no crypt beneath, and its pavement is level from east to west, excepting at the altar table, where there are three steps.

PLATE XII. *View of the Vestibule,* or entrance passage to the chapter house, marked I. in the ground plan. The architecture of this apartment is simple in forms, but from the depth and boldness of the mouldings and ornaments, is calculated to produce very fine effects. The bases, capitals, bosses, &c. are all cut in bold and powerful relief. On the west side is a singular passage, or arcade, of thirteen arches, beneath the windows, the original intention of which is not ascertained: whether to receive the thirteen minor canons or priest-vicars belonging to the cathedral, or for communication with the outside, as there is a small aperture behind each recess in the wall, is not known. The opposite side of the vestibule has eight niches, or spaces between the columns, and suited to receive the eight choristers: and on the same side are entrances to the chapter house and to a staircase leading to the library over it. The niches at the north end, and the plain window above, are modern, and the latter is executed in a very bad style.

PLATE XIII. *Arches at the East End of the Chapter House.* These are of the same style and date (beginning Henry III.) as the arches in the

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vestibule; but the capitals and bracket are more profusely enriched, and the outer hollow moulding of the arches is filled with the dog-tooth, ornamented. The capital of the centre column, or clustered columns of the chapter house, is shown, with six brackets, in

PLATE XIV. This capital is very highly ornamented with a series of trefoil leaves, fancifully and variously disposed, and many of them cut in complete relief. The cluster consists of a large central column, with ten smaller detached shafts, resting on a base with many mouldings, and a plinth of ten sides. From the capital diverge twenty ribs, which spread across the roof, and terminate against the exterior walls in thirty ribs.

PLATE XV. Is a *View of the Door-way to the Chapter House*, with a representation of the interior of that apartment.

PLATE XVI. *View of a Monument* raised to the memory of two daughters of the Rev. Wm. and Ellen Jane Robinson: the black slab behind the tomb records the decease of the father, who was a prebendary of this cathedral, and died March 21, 1812, aged 35. In a subsequent page will be given a description of this tomb, with remarks on its merits.

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CHAP. IV.

ACCOUNT OF THE MONUMENTS AND PAINTED GLASS.

PERHAPS there is not a cathedral in England that has been so completely stripped of its ancient monuments and brasses as that of Lichfield. We look in vain for fine specimens of old monumental sculpture, engravings on brass, and inscriptions. Excepting two mutilated statues of bishops, and two or three other fragments, all have been destroyed. There are, however, a few sepulchral memorials which claim attention, for the talents and virtues of the individuals to whom they are raised, rather than for any excellence of sculpture. In noticing the monuments, I cannot neglect the opportunity of reproving the common-place practice of opposing white marble slabs by black backgrounds; and inserting both in the walls, or against the pillars of a fine church. Where an edifice, like Lichfield Cathedral, presents a general effect of symmetry and harmony, it is painfully offensive to have the eye and attention distracted by spots of black and white —by the obtrusion of subordinate parts on the attention as principals. If monuments be admitted within a fine church, they should be made subservient to general effects; and, what is still of greater consequence, they should not be indiscriminately inserted in or attached to beautiful and substantial parts of an edifice. It is, however, merely justice to observe, that the present worthy dean and chapter are laudably careful in preserving the stability and beauty of their Cathedral, and I am confident would not, knowingly, permit any thing to be done injurious to its walls or to its architectural ornaments.

It appears by Dugdale's "Visitation of Staffordshire," in the Herald's

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College, that this cathedral, previously to the civil wars, contained many handsome tombs, coats of arms, effigies, brasses, and inscriptions.[1] Of these monuments the wrecks, or fragments, of four only remain: viz. a part of an effigy, or statue, representing the human body in an emaciated state, which formed a portion of a large monument, raised to the memory of *Dean Heywood*, who died in 1492, and who had been a liberal benefactor to the church. The tomb was battered down in the time of the civil wars, but an idea of its character may be formed by a print in Shaw's Staffordshire, from Dugdale's "Visitation."

A mutilated effigy, placed in the wall of the south aile, supposed to represent *Captain Stanley*, son of Sir Humphrey Stanley, knight of the body to King Henry the Seventh. Pennant, in his "Tour from Chester to London," says that Captain Stanley was excommunicated, but was allowed to receive funeral rites, in holy ground, having evinced signs of repentance, on condition of having his monument distinguished by certain marks of disgrace.

In the south aile of the choir are two broken effigies, in purbeck marble, of prelates, said to commemorate *Bishops Langton* and *Pateshulle*. These are shown in Plate XVI. but not in the situation in which they are now placed. Gough, in "Sepulchral Monuments," vol. i. part 2, has given a plate of these figures, from drawings by J. Carter, and relates some particulars of Langton, p. 84. The former effigy has been finely executed, and had some peculiarities in design.

In the south wall of the nave are parts of *two monumental effigies*, singularly placed in square holes, and showing only the heads and lower parts of the figures, whilst the bodies, or intermediate parts, are either concealed in the wall, or were never formed. They are said to represent two *old canons* of the church; and are evidently of ancient date, as they appear to have been placed in the present situation at the time of building, or finishing the nave.

The monuments erected since the restoration of Charles the Second are

[1] See also Abingdon's "Antiquities of Worcester, with the Antiquities of Lichfield," 8vo. 1723.

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numerous; and some of them commemorate persons of the first celebrity, while others attest the domestic virtues of individuals whose lives were confined to a more limited sphere of action. Few of them, however, are remarkable for any particular excellence in design or execution.

In the south aile of the choir is a table monument, sustaining an effigy of *Bishop Hacket*, who died October 21, 1670. It is placed beneath a window, the soffit of which is ornamented with a profusion of sculptured foliage. On the face of the tomb is an interesting, well written Latin inscription, eulogizing his merits, and recording his preferments; and stating that the whole was executed by the direction of Sir Andrew Hacket, Knight, the son of the bishop.

At the western end of the north aile of the choir, is a marble figure of a female, to the memory of *Lady Mary Wortley Montagu*, with an inscription recording her philanthropic exertions in the introduction of inoculation for the small pox into this country; by which that fatal disease has for nearly a century been checked in its destructive career. Lady Mary was born at Lichfield, and, whatever were the faults or follies of her private life, her benevolent character and eminent literary talents will always render her memory dear to her native city. "Her letters," says Smollett, "will be an immortal monument to her memory, and will show, as long as the English language endures, the sprightliness of her wit, the solidity of her judgment, the elegance of her taste, and the excellence of her real character."

Against the west wall of the north transept is a marble monument, with a statue in relief of a female, by R. Westmacott, with a simple and affecting inscription to the memory of *Mrs. Buckeridge*, wife of the Rev. Charles Buckeridge.

In the east aile of the south transept (called the Dean's Consistory Court), is a bust of *Dr. Samuel Johnson*, a native of this city, whose name and memory are commemorated by the inscription, written by the doctor's friends, "as a tribute of respect to the memory of a man of extensive learning, a distinguished moral writer, and a sincere Christian." Had all the admirers of Johnson been content with this moderate and justly

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merited praise, his weaknesses would never have been drawn into that public notoriety, which makes the present generation hesitate to rank him with the truly great. In early life, Johnson attempted to establish a school at Lichfield, for preparing gentlemen for the universities. Of his *three* pupils, David Garrick was one; and, after a short probation, the master and the scholar migrated together to the metropolis, in search of more congenial pursuits. This journey ultimately led the way to fame and fortune for the latter, and literary fame to the former. Their friendship was only terminated by death. Mrs. Garrick erected a cenotaph, after a design by James Wyatt, to her husband, near that of Dr. Johnson, with a bust by Westmacott.

A fine marble monument with figures, by R. Westmacott, R. A. adjoining, attests the extensive charities of *Andrew Newton, Esq.* a native of Lichfield, who founded a noble institution in the Close for the widows and orphans of clergymen, by a donation of twenty thousand pounds in his lifetime, and a testamentary bequest to the same amount. Mr. Newton died January 14, 1806, aged 77.

In a recess of the north transept, against the aile of the choir, is a handsome monument, designed and executed by Mr. Bacon, jun. in 1813. It was erected by order of *Miss Ann Seward*, who died March 25, 1809, aged 66, to the respective memories of her father, mother, and sister.[2] A female figure, intended to personify filial piety, is represented as weeping

[2] The *Rev. Thomas Seward*, father of Miss Seward, was a prebendary of Salisbury, a canon residentiary of Lichfield Cathedral, and rector of Eyam, in Derbyshire. He was a poet, as may be seen in Dodsley's collection, and also edited an edition of Beaumont and Fletcher's plays in 1750. The poetical and epistolary talents of Miss Seward are rendered familiar to the general reader by an edition of her *Poems*, in 3 vols. with a biographical preface by Walter Scott, Esq.; and of her *Letters*, in 6 vols. The former she bequeathed to the accomplished and exhaustless author of "Marmion," &c. &c. and the latter to Mr. Constable, of Edinburgh. Whilst the Poems manifest considerable fancy and facility at versification, the Letters at once characterize the benevolence, weakness, and vanity of the writer. Rhodes, in his interesting work on the "Peak Scenery of Derbyshire," happily remarks, "A fire that sparkles and dazzles, but warms not, pervades the productions of Miss Seward and Dr. Darwin; pictures for the eye, and not the mind, crowd on their respective canvasses, and towards the close of their intimate connexion there was a marvellous assimilation of style and construction of their verse."

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over a tomb, while her harp hangs on a willow. The inscription, by Mr. Scott, concludes thus,

> " Honour'd, belov'd, and mourn'd, here Seward lies;
> Her worth, her warmth of heart, our sorrows say,—
> Go seek her genius in her living lay."

In the nave and its ailes, and in the transepts, are many mural tablets, among which is a large slab of marble, placed on the north side of the west door, to the memory of *Dean Addison*, who died 1703, aged 71. Against the same wall is an inscription to *Gilbert Walmesley, Esq.* who died Augnst 3, 1751, aged 71: he was registrar of the ecclesiastical court at Lichfield; and of his learning and abilities Dr. Johnson has passed a very high encomium, in his life of Smith.[3] A plain tablet records the decease of *Richard Smallbrooke*, D. D. " who was consecrated Bishop of St. David's, February 2, 1723; confirmed bishop of this diocese, February 20, 1730, and died December 22, 1749, aged 77."

Against the west wall of the north transept is a mural slab, inscribed to the memory of the *Rev. Wm. Vyse, LL.D.* Chancellor of the diocess of Lichfield and Coventry, &c. who died February 20, 1816, aged 75.

At the eastern extremity of the south aile is a modern monument, which justly attracts the attention and admiration of all visitors. Though it be not the chief province of this work to animadvert on the productions of living artists, yet the present subject has such imperious claims on the critic and historian, that they would neglect their duty, were they to pass it without comment and without praise. It is a small tomb, raised to commemorate the guileless characters and elegant forms of two female children of the *Rev. W. Robinson* and *Ellen Jane*, his widow. This memorial may be regarded as original in design, and tasteful in execution; and, as calculated to commence a new era in our national monumental sculpture, must be viewed with exultation by every real lover of art. From the demise of Henry the Eighth to the beginning

[3] See ante, p. 2.

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of the present century, the sculpture of this country has rarely presented any thing admirable or excellent. It has either exhibited a vulgar imitation of vulgar life, in monstrous costume, or tasteless copies of Greek and Roman models. The present age, however, is likely to acquire a better, and indeed a good character, and prove to surrounding nations, that while Britain is justly renowned for science, commerce, and arms, she boldly and confidently prefers a claim to competition with former ages in her artists. Some departments have certainly failed, either for want of talents or for want of patronage; but the sculptor is now publicly employed and publicly rewarded: and if something truly English, original, and interesting is not produced, we shall still have cause to attribute the failure to the ungenial climate of Britain, or the want of talents in our countrymen. In traversing the abbey church of Westminster, and that of St. Paul's, we look in vain for tasteful and apposite English sculpture. Almost every subject is disfigured by unintelligible emblems, mythology, and allegory; and crowded with lions, fames, and angels. It is time this incongruity of composition, this violation of taste, be avoided, and that a little of nature, of Shakspeare, and of England, be substituted in the place.

To appreciate Mr. Chantrey's monument fully and justly, we should inquire what has been effected by the sculptor; what is usually done, and what the art is susceptible of. The Egyptians, Greeks, and Romans have certainly left behind them many works of peculiar beauty and excellence; they have also bequeathed to us many pieces of inferior workmanship. In the former we readily perceive their reference to nature as a prototype; and in the latter, the presumptions of art. It is thus with sculptors of the present age: most of them are wholly educated in the school of art—in studying and copying from the antique; whereas the greatest masters of the old world sought beauty of form and truth of expression in the inimitable and diversified face of nature. Hers is an unerring and unmannered school: it is untrammelled by laws and regulations; every student may readily obtain admission into it, and freely pursue the bent and energy of his genius. From this school arose the artist who executed the monument now under notice: he looked at living models and English forms for proto-

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types; and has skilfully extracted from the shapeless marble the resemblance of two pleasing female figures. These, however, are not common-place forms, nor imitations of Venuses, Graces, or Hebes;—but they faithfully and feelingly resemble the persons of young and lovely maidens. These are represented as lying on a couch; the head of the eldest impressing the downy pillow, and that of the youngest reclining on the other's bosom. One of its arms is beneath her sister's head, and the other extends over the body. In one hand is a bunch of snow-drops, the blossoms of which are apparently just broken off, but not withered. The faces of both incline towards each other with apparent affection—the eye-lids are closed, and every muscle seems lulled into still and serene sleep: all the other bodily members partake of the same serenity and repose. The arms and the legs, the fingers, and the very toes, are all alike equally slumbering: the drapery is also smooth and unruffled, and is strictly in unison and in harmony with every other part of the design. The whole expression seems to induce silence, caution, and almost breathless solicitude in the observer. A fascinating and pathetic sympathy is excited; at least these were the effects and sentiments produced on myself in contemplating it alone, and towards the close of day. Analyzing it as a work of art, and endeavouring to estimate its claims to novelty, beauty, and excellence, I must own that all my powers of criticism were subdued by the more impressive impulses of the heart. With these sensations, and with mingled emotions of admiration at the powerful effects of English art, and the appeals to nature through this medium, I was turning away from the pleasing group, when the plaintive song of a robin, which had perched in the adjoining window, diverted the train of reflection, but touched another chord of the heart, which vibrated in perfect harmony.[4]

Painted Windows.—The magnificent display of stained glass which distinguishes this cathedral, cannot fail to attract the admiration of the spectator. Seven of the principal windows at the east end are enriched with

[4] If the fastidious critic examines these remarks with a wish to find fault with either the sentiment or language, I have only to observe, in explanation, that they were penned in Lichfield Church, on a fine summer evening, and with the monument immediately before me.

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very fine specimens of this exquisite species of decoration. Five of the windows are filled with scriptural designs, but one on the north side contains several portraits and legendary subjects. They are supposed to be executed from designs of Italian and Flemish masters. In the first compartment of the north-east window, the Annunciation to the Virgin and her visit to Elizabeth are represented; above this are two compartments, representing "Jesus crowned with thorns, derided, and beaten," and "Jesus scourged." The east window, over the altar-piece, presents two appropriate subjects, "Jesus with the two disciples at Emmaus," and the Ascension. In these pieces the figures are of a large size, and are finely designed and drawn; the faces in the Ascension are touched with peculiar force and spirit. The south-east window contains three compartments, enriched with the following subjects, 1. "Jesus washes his disciples' feet, and then takes the pascal supper with them." "Judas Iscariot goes out to betray him," (John xiii. 4—6.) 2. "Jesus enters into Jerusalem, and afterwards the Greeks are brought to him," (Mark xi. 7—9.); and 3. "Jesus betrayed by Judas," (Luke xxii. 51.) The glass of these pictures has suffered some injury from the attacks of time and weather, but the parts which remain perfect are very fine. The first window on the south side from the east end, contains three subjects, viz. 1. "The Last Judgment;" 2. "The Descent of the Holy Ghost upon the Apostles;" and, 3. "The Incredulity of Thomas reproved." These are justly admired for composition and execution. The next window, on the same side, is divided into four compartments, which are embellished with 1. "Pontius Pilate delivering Christ to be crucified," (Mat. xxvii. 24—27.) 2. "Jesus going forth to Crucifixion," (John xix. 17.) 3. "The Descent from the Cross," (John xix. 38, 40.) and, 4. "The Resurrection of Christ," (Mat. xxviii. 4.) All these are rich in architectural ornaments, and executed after designs of considerable excellence. The two easterly windows, on the north side, are filled with portraits of distinguished characters connected with the abbey of Herckenrode. Among them are said to be Matilda de Lechy, or Lexy, abbess of Herckenrode, in 1532; St. Bernard, who was abbot of Clairval in the twelfth century; Humberlina, his sister, and the Emperor Lotharius the Second. In the larger window are Cardinal Evrard, or Erard de la

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Marck, enthroned Prince Bishop of Liege, in 1505; Floris, Count Egmont; Maximilian, Count Egmont; John, Count Horn, and his Lady Anne. These portraits, with many shields of arms, are richly emblazoned.

The westerly, or episcopal window, on the south side, contains the armorial bearings of the Bishops of Lichfield and Coventry, from the period of the Reformation to the present time, impaled with the arms of the see over which each prelate presided at the time of his death. This heraldic window was executed under the direction, and in part from the designs, of the Rev. W. G. Rowland, of Shrewsbury, prebendary of Curborough, by Sir John Betton, of the same place. The expense amounted to £226, of which the Hon. and Right Rev. James Cornwallis, the present bishop, most liberally contributed £163. The westerly window, on the north side, or prebendal window, is divided into three columns; the first containing the arms of the deans and residentiaries, and the second and third those of the prebendaries, who were possessed of stalls during the time this window was under the hands of the respective artists, *i. e.* from 1806 to 1808 inclusive.

In one compartment of a window in the *South Aile of the Choir*, is the portrait of a knight worshipping, supported by St. Hubert, the patron of hunters. Another compartment contains the armorial bearings of the same knight; and between those compartments is a beautiful picture of a dead Christ, lying in the arms of a venerable old man; a dove, encircled with celestial glories, hovers near; the whole is intended to symbolize the sacred Trinity.

The *Window at the extremity of the North Aile* presents figures of a knight and his lady, between whom is St. Christopher, with the infant Jesus. In that of the *Dean's Consistory Court* is seen Mary Magdalen, embracing the cross upon Mount Calvary.

It is to be regretted that no historical information on the subject of these fine productions of the art of glass-staining, was ever obtained from the abbey of Herckenrode.[5]

[5] The foregoing account is abridged from a very useful and well written pamphlet, entitled "A short Account of Lichfield Cathedral, more particularly of the Painted Glass," &c. Lichfield, 2d edit. 1818.

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The great *Window of the North Transept* is decorated with stained glass, presented by the very Rev. Dr. Woodhouse, the present dean. The principal founders and patrons of this cathebral are here presented standing on pedestals, under lofty canopies of tabernacle-work; viz. Oswy, King of Northumberland; St. Ceadda; Offa, King of Mercia; King Stephen; Roger de Clinton; King Richard I.; King John; Walter de Langton; and the worthy Bishop Hackett. The original designs for this window were made by John James Halls, Esq.; the architectural ornaments by the Rev. W. G. Rowland, and the glass is painted by Sir John Betton. The same artists are now engaged on a corresponding decoration for the great window of the south transept, exhibiting eighteen figures of the most distinguished characters and inspired writers in the Old and New Testament.

The great *Western Window* was restored by King James II. when Duke of York, whose arms are seen in the centre. It was afterwards filled with painted glass, the work of Brookes, by the legacy of Dr. Addenbroke, who died dean of this Cathedral, in 1776.

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CHAP. V.

BIOGRAPHICAL ANECDOTES OF THE BISHOPS OF LICHFIELD AND COVENTRY.

THE preceding chapters comprise notices of those bishops of Lichfield, who are more immediately connected with the structure of the cathedral. Several of the prelates who have thus been mentioned, were among the most conspicuous characters of their times; while the names of others, to whose pastoral care this diocess has successively devolved, though little distinguished in its local and particular history, are associated with reminiscences of historical, literary, and moral interest. To preserve and disseminate a few anecdotes of these is the object of the present chapter.

The devotion and sanctity of Ceadda, and the superstition of his votaries have had their full share of notice, and leave nothing material to be related of the other Saxon bishops. With respect to their successors, under the Norman dynasty, having noticed the rapacity of De Lymesey and the munificence of De Clinton, we proceed to a signal instance of the tyranny and avarice of Richard I. in his conduct to Hishop *Hugh de Nonant*. This prelate had the misfortune to be brother to Robert de Nonant, who was implicated in the measures of John, Earl of Morton (afterwards king) for prolonging the imprisonment of Richard. When the latter obtained his freedom, he immured Robert de Nonant for life in the castle of Dover, and after depriving Hugh of his bishopric, banished him from England. The prelate was afterwards allowed to purchase restitution to his dignity, at the price of five thousand marks; but could never regain the royal favour.[1] It is obvious that blame must attach to the monarch in this

[1] Anglia Sacra, pars i. p. 436.

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transaction. If the bishop was a traitor, he was unfit for the ecclesiastical dignity; and the money obtained from him was an infamous extortion. If he was innocent, the king's conduct was wholly inexcusable. The death of the bishop, as related by Giraldus, affords a remarkable instance of the spurious piety of the age, which consisted almost entirely in watching, fasting, corporeal discipline, and other outward austerities. Some authors affirm that this bishop repented deeply of his former severity towards the monks; but Giraldus says nothing on the subject; and it is probably a fabrication.

ALEXANDER DE STAVENBY, or *Savensby*, was more fortunate under similar suspicions in the reign of Henry III. Being suspected as an accomplice in the ambitious schemes of the Earl Marshal, he solemnly passed sentence of excommunication against all persons who entertained any treasonable designs; and this proceeding served materially to ingratiate him with the king.[2]

WALTER DE LANGTON has already been noticed as one of the chief benefactors to Lichfield Cathedral. In the reign of Edward I., he was High-Treasurer of England; and enjoyed the esteem and confidence of that monarch. But the dissolute heir apparent (afterwards Edward II.) became his inveterate enemy. The worthy bishop had endeavoured to restrain the boundless prodigality of that prince, and had censured the profligacy of his manners: these were offences which the degenerate prince was incapable of forgetting, and he employed the basest means to obtain revenge. A false accusation was preferred against the bishop, through which he not only lost the king's favour, and the office of treasurer, but was put to immense expense in defending himself at the court of Rome, where charges against rich bishops were eagerly encouraged.[3] The cause was referred to the Archbishop of Canterbury, by whom Langton was acquitted. He regained the king's favour, and was reinstated in his offices. In his conduct

[2] Godwin, de Præsulibus Angliæ, p. 316.

[3] They knew him to be a particularly *fat ox*: Noverant ipsum præ multis bovem valde pinguem. Matt. Westm.

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towards the prince, he persevered fearlessly and inflexibly; and particularly reprehended his equivocal connexion with Piers Gaveston. On the death of Edward I., who evinced his esteem for Langton by appointing him his executor, the infamous Gaveston was recalled from exile, and he soon obtained from the new king an opportunity of indulging his resentment against the bishop. The latter was imprisoned, deprived of his offices and goods, and compelled to answer fabricated charges, impeaching both his ecclesiastical and civil administration, and supported by suborned witnesses. Although he was never convicted on any of these prosecutions, he did not obtain his freedom for several years. Yet, after his restoration to liberty and his bishopric, when the nobility and clergy of the realm combined against the favourite Gaveston, and demanded his punishment, the Bishop of Lichfield alone refused to join in their declarations. This instance of liberality and loyalty overcame the animosity of Edward. He restored the bishop to the office of treasurer, which he enjoyed in tranquillity to the time of his death.

Robert Stretton, chaplain to Edward the Black Prince, was, through the interest of his royal patron, consecrated bishop of this see in 1360. This man was so grossly illiterate, that another person was obliged to read his profession of obedience, because he himself could not read.[4]

Bishop Scrope's name is distinguished in English history on account of the share he took in the unfortunate insurrection against Henry IV. This event happened after his translation to York. He was beheaded in 1405; and from the justice of the cause for which he suffered, his fortitude, and piety, he was long revered as a martyr. From his time to that of Bishop Rowland Lee, nothing particularly interesting appears relative to the Bishops of Lichfield. The latter prelate solemnized the marriage of King Henry VIII. with Ann Boleyn, in the nunnery of Sopewell, near St. Alban's. He was appointed to this see in 1534, and soon afterwards became President of Wales, which principality was, during his administration, incorporated with England. The establishment of the see of Chester, and

[4] Godwin de Præsul. Angl. p. 320.

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consequent reduction of the limits of this diocess, which happened in this bishop's time, have already been noticed. During the establishment of the reformed religion, he had the mortification to see his noble Cathedral of Coventry entirely destroyed, notwithstanding his earnest remonstrances.

Bishop SAMPSON, his successor, was compelled by King Henry VIII. to alienate many manors belonging to this see, in exchange for impropriations of inadequate value. He was confined for some time in the Tower of London, on a charge of affording pecuniary assistance to some persons who had been imprisoned for questioning the king's supremacy.

The succeeding prelate, RALPH BAYNE, was one of the furious partizans who excited and directed the sanguinary zeal of Queen Mary. Two women are named by Fuller as among the numerous victims of his cruelty. On the accession of Elizabeth, he refused to administer the sacrament to her, by which refusal, according to act of Parliament, he was *ipso facto* deprived of his episcopacy. He died soon afterwards of the stone, at Islington, and was succeeded by THOMAS BENTHAM. On the accession of Mary this prelate was ejected from his fellowship at Magdalen College, on account of his adherence to the reformed church; and retiring to Zurich and afterwards to Basil, became an eminent preacher among the English exiles. He returned when the Protestant interest again triumphed, and was promoted by Queen Elizabeth to this see.

GEORGE ABBOT, elected in 1609, continued but one year in this see, whence he was translated to London; and almost immediately afterwards to Canterbury. He was a man of mild temper and moderation, and has therefore been represented by the court writers as wholly unfit for supporting the dignity and security of the established church in those turbulent times of sectarian faction.[5]

RICHARD NEILE, or NEYLE, Bishop of Rochester, succeeded Bishop Abbot in this see. He was high in favour with James I., in whose Arminian principles he participated. He became particularly severe against the rigid Calvinists, and, while bishop of this see, condemned one of them

[5] Le Neve's Account of Protestant Bishops, vol. i. p. 89.

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to the flames. On the 13th of June, 1629, the Commons voted "that Dr. Neile (then) Bishop of Winchester, and Dr. Laud, Bishop of Bath and Wells, be named to be those near and about the king who are suspected to be Arminians; and that they are justly suspected to be unsound in their opinions that way." Soon afterwards Bishop Neile was accused by Oliver Cromwell of countenancing some popish divines. But, notwithstanding these accusations, he was afterwards elevated to the dignity of Archbishop of York.[6]

THOMAS MORTON, Bishop of Chester, was translated to this see in 1618. In the reign of Elizabeth, he was chaplain to Lord Huntingdon, Lord President of the North, and in that capacity became celebrated for his zeal and acuteness in disputation with the Popish recusants. He presided over this diocess till the year 1632, when he was translated to the bishopric of Durham. The famous impostor, commonly called "the boy of Bilson," was detected, in 1644, by the keen penetration of this prelate, after baffling the investigations of many eminent persons.

ACCEPTED FREWEN was next consecrated to this see, but on account of the civil commotions and revolution which ensued, lived in retirement with Charles II. till the restoration of monarchy and episcopacy.

The name of the succeeding bishop, JOHN HACKET, is justly famous in the history of Lichfield, as the great restorer of the cathedral. He was born in 1592, and educated at Westminster school, whence he went to Trinity College, Cambridge. He was patronized by the Lord Keeper, Williams, afterwards Archbishop of York, whose life he wrote at great length, from a grateful wish to vindicate the memory of that distinguished man from party aspersions. Hacket was, in 1640, appointed one of the sub-committee for settling the peace of the church, and spoke eloquently on that occasion at the bar of the House of Commons. When the use of the liturgy was prohibited under severe penalties, Hacket continued to read it in his church of St. Andrew, Holborn. A serjeant, with a file of men, was sent to arrest him during service, and ordered him to desist on pain

[6] Le Neve's Protestant Bishops, p. 136. See "History, &c. of Winchester Cathedral."

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of instant death. "Soldier," said Hacket, "I am doing my duty, do you do yours:" and intrepidly continued the service, unmolested by the soldiers, who were overawed by his firmness. When a bishopric was first offered to him, he declined it, saying, "he had rather future times should ask why Dr. Hacket had not a bishopric, than why he had one." Soon after his elevation to the see of Lichfield, he received a visit from Christopher Comyns, rector of Norbury, in Staffordshire. This gentleman was noted for a profane expression, which he frequently used before the Restoration, viz. *that hell was paved with bishops' skulls;* Dr. Hacket thus good-humouredly addressed him, "I hear you have often said that hell is paved with bishops' skulls, I desire you to tread lightly upon mine when you come there!"[7] He is thus described by Lord Lyttleton, in his Persian Letters: "In the first place he resides constantly on his diocess, and has done so for many years; he asks nothing of the court for himself and family; he hoards up no wealth for his relations, but lays out the revenues of his see in a decent hospitality, and a charity void of ostentation. At his first entrance into the world he distinguished himself by a zeal for the liberty of his country, and had a considerable share in bringing on the revolution that preserved it. His principles were never altered by his preferment; he never prostituted his pen, nor debased his character, by party disputes or blind compliance. Though he is warmly serious in the belief of his religion, he is moderate to all who differ from him; he knows no distinction of party, but extends his good offices alike to Whig and Tory; a friend to virtue under any denomination; an enemy to vice under any colours. His health and old age are the effects of a temperate life and quiet conscience: though he is now some years above fourscore, nobody ever thought he lived too long, unless it was out of impatience to succeed him."[8]

THOMAS WOOD and WILLIAM LLOYD were, after the decease of Bishop

[7] This anecdote, it is believed, has never before been printed. It is taken from Loxdale's Staffordshire Collections, in the possession of Wm. Hamper, Esq. of Birmingham; to whom the author is indebted for this extract, and for many other literary favours.

[8] Vol. i. p. 309.

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Hacket, successively appointed to this see; the latter was one of the seven bishops who opposed the reading of the paper called "the declaration for liberty of conscience," for which they were committed to the Tower by James II. but triumphantly delivered by the verdict of a jury.

Bishop JOHN HOUGH is memorable for his intrepid resistance to the tyranny and bigotry of James II. The presidentship of Magdalen College, Oxford, being vacant, the king issued an illegal mandate, requiring the fellows to elect Anthony Farmer. They determined to resist this arbitrary encroachment, and after proper remonstrances, proceeded legally and regularly to choose Mr. Hough. He was, however, forcibly ejected by the king's commissioners, and nearly all the fellows of the college were expelled in consequence of their refusal to submit to these despotic proceedings. But in the following year, 1688, the abject tyrant, sensible of his impending fall, and meanly anxious to preserve his crown, restored Dr. Hugh and the fellows who had been deprived. Soon after the Revolution he was nominated Bishop of Oxford, and in 1699 translated hither.[9]

EDWARD CHANDLER was nominated to this see in 1717. He was a prelate of great erudition, and distinguished himself as a learned and able defender of Christianity in the controversy with Collins, the champion of the Free-thinkers. His successor, RICHARD SMALLBROKE, was also distinguished as a controversial writer. Besides his works against Dodwell and Whiston, he published a "Vindication of our Saviour's Miracles, in Answer to the Objections of Mr. Woolston," London, 1729, 8vo. He died in 1749, and was succeeded by FREDERICK CORNWALLIS, brother of the first Earl Cornwallis. In 1768, this prelate being advanced to the see of Canterbury, JOHN EGERTON, Bishop of Bangor, was translated to this see, whence he was appointed, in 1771, to the diocess of Durham. He was succeeded by the Honourable BROWNLOW NORTH, brother of the late Lord North, afterwards Earl of Guildford. In 1774, this prelate was translated to Worcester, and afterwards advanced to Winchester.

[9] His life has been published, with many valuable letters and documents, by John Wilmot, Esq. F.R.S. and F.S.A. 4to. 1812.

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RICHARD HURD, the late bishop of this diocess, was an eminent literary character. He received the rudiments of his education at Brewood grammar school, and completed it at Emanuel College, Cambridge. Soon after his ordination he successively produced several learned critical works. His commentary on the "Ars Poetica" of Horace, in which he introduced some compliments to Mr. Warburton, procured him the friendship of that author, which continued during their lives, and materially affected Mr. Hurd's opinions, as well as his style of controversial writing, which became truly Warburtonian in its asperity. In 1756 he was entitled to the rectory of Thurcaston, as senior fellow of Emanuel College. At this living he long resided, and there continued his literary labours. In 1762, the Lord Chancellor Northington gave him the sinecure rectory of Folkton, near Bridlington, Yorkshire; and a few years afterwards he became preacher of Lincoln's Inn and Archdeacon of Gloucester. In 1775, through the recommendation of Lord Mansfield, he was promoted to this bishopric. In the following year he was appointed preceptor to their Royal Highnesses the Prince of Wales and the Duke of York; and, 1781, he was translated to the see of Worcester. On the death of Dr. Cornwallis, in 1783, the Archbishopric of Canterbury was offered to Dr. Hurd, which he declined, on account of the political distractions of the times. He died on the 28th of May, 1808, in his 89th year. In 1810 his works were published in 8 volumes 8vo. They consist of criticism, moral and political dialogues, sermons, and controversial tracts.[11]

The present Bishop of Lichfield and Coventry, the Honourable JAMES CORNWALLIS, L.L.D. third son of Earl Cornwallis, was educated at Eton, and became fellow of Merton College, Oxford. He was chaplain to Marquis Townsend, when Lord Lieutenant of Ireland; Prebendary of Westminster; Rector of Wrotham, in Kent; and of Newington, in Oxfordshire. In 1775 he was made Dean of Canterbury, and succeeded to the deanery of Windsor in 1791, which, in 1794, he exchanged for that of Durham.

[11] Life of Bishop Hurd, prefixed to his works. "Letters from an Eminent Prelate to one of his Friends," *i. e.* Bishop Warburton to Bishop Hurd. 8vo. 1809.

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THE DATES AND STYLES

Of the different parts of the cathedral, though not ascertained by records or historical evidence, may be inferred from what has been adduced in the course of the preceding pages, and by comparing their distinguishing features with corresponding styles in other buildings. Bishop de Clinton is generally represented to be the founder and even builder of the greater part of the present church, but we are not justified in attributing any of the architectural members to him, or to his prelacy. The *oldest parts* are the lower portions of *the transepts, with three divisions in the ailes of the choir, the vestry (formerly the sacristy) on the south side, and the vestibule and chapter house on the north side.* Though these were probably commenced by De Clinton, they were certainly not far advanced before the beginning of the thirteenth century; as the arches, columns, and ornaments correspond in forms, &c. with many parts of churches built about that time. We shall not be likely to err in assigning them to the prelacies of Bishops Nonant and Stavenby, *i. e.* from 1188 to 1224. Soon afterwards the *choir* and *nave* were progressively raised, and most likely by Bishop Pateshulle, about 1235, as we have seen that a license was granted by King Henry III. for the conveyance of stone. We have very satisfactory evidence that the *Lady Chapel* was raised by Bishop Langton, about 1300. The *central and western towers and spires* were erected very nearly at the same time. An alteration appears to have been next made by inserting a new and enlarged tier of clerestory windows into the *choir*, most probably in the early part of the reign of Edward III.

Library. — Immediately over the chapter house is an apartment corresponding in form and style with the chapter house, and appropriated to *the library.* It contains ten bookcases, decorated with the arms of the munificent donors of their valuable contents. Among the most ancient and curious volumes in this collection are the MSS. called "*Textus S. Ceddæ*," or St. Chad's Gospels, a large 4to. volume of vellum. This curious manuscript, which tradition attributes to the pen of St. Gildas, is supposed to have been written before 720. It appears to have once belonged to the

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church of Llandaff, and to have been afterwards used by the Saxons for administering oaths and confirming donations. It is ornamented with several grotesque illuminations, and the initial letters of each gospel are decorated in a style particularly fanciful and curious.

Here is also a fine folio copy, on vellum, of "*Chaucer's Canterbury Tales*," in good preservation: the initial letters are coloured and gilt, and those at the beginning of each tale are highly ornamented. The Ploughman's Tale, which Mr. Tyrrwhit pronounced to be spurious, does not appear in this volume.

A copy of the "*Valor, or Taxatio, of Pope Nicholas IV.*" is here in a perfect state, with the exception of a few leaves at the end. This taxation was made in 1291, for carrying into effect a grant to King Edward I. of the tenth of all ecclesiastical revenues, towards defraying the charges of prosecuting the holy war. The present copy contains several entries which do not appear in that published by Parliament.

A fine *Koran*, taken from the Turks at Buda, and presented to this cathedral by the Rev. Ben. Marshall.

"*Dives and Pauper*," a treatise on the decalogue, in MS. It was printed in folio by Pynson in 1483, and again by Wynkyn de Worde in 1496.[1]

"Orders generally to be observed of the whole household of the prince his highness:" being a large folio volume, engrossed on vellum, and marked at every head with the sign manual of King Charles I. This was undoubtedly the official book of the chamberlain of the prince's household.

A MS. presentation copy, to the Earl of Hertford, of the comedy of "The English Moore, or the Mock Marriage," by Richard Brome.

A volume of MSS. superscribed "Cantaria Sancti Blasii; Ordinatio Majistri Thomæ Heywood, decani Eccles. Lich. de et super Cantaria Jesu et Sancta Anne in parte boreali eccles. Lich et de pensione Capellani ibidem perpetuo celebraturi et aliis articulis," &c. The volume also contains copies of several deeds, &c. bearing the dates from 1471 to 1474.

[1] Brit. Biblio. iv. 129, and Dibdin's Typog. Ant. ii. 67 and 401. There is also an imperfect copy in the Harleian Collection, No. 149.

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A CHRONOLOGICAL LIST OF THE BISHOPS OF LICHFIELD, &c.

WITH

CONTEMPORARY KINGS OF ENGLAND, AND POPES.

No.	BISHOPS.	Consecrated or Installed.	Died or Translated.	Buried at	Kings.	Popes.
		ANGLO-SAXON DYNASTY.				
	OF THE MERCIANS.	From	To		**OF MERCIA.**	
1	Diuma or Duima	 656	 658	———	Oswy	Eugenius I.
2	Cellach or Ceollach	 658	Resigned 659	———	Oswy	Eugenius I.
3	Trumhere	 659	 662	———	Wulfhere	Vitalian.
4	Jarumann	 662	 667	———	Wulfhere	Vitalian.
	OF LICHFIELD.					
5	Ceadda, Ceadd, or Chad	 669	 672	Lichfield	Wulfhere	Vitalian.
6	Winfrid	 672	Deprived 674	———	Wulfhere	Adeodatus.
7	Sexwlf or Sexulf	 674	 691	———	Wulfhere	Adeodatus.
8	Hedda.....	 691	 721	———	Ethelred	Sergius.
9	Aldwin, or Wor.....	 721	 737	———	Ethelbald	Gregory II.
10	Wicta	 737	 752	———	Ethelbald	Gregory III.
11	Hemele	 752	 765	———	Ethelbald	Stephen III.
12	Cuthfrith, or Cuthred ..	 765	 768	———	Offa	Paul I.
13	Berthur	 768	 785	———	Offa	Stephen IV.
14	Higebert.....	 785	 786	———	Offa	Adrian.
15	Aldulf (Archbishop)....	 786	 812	———	Offa	Adrian.
16	Herewin	 812	 817	———	Kenulph	Leo III.
					OF ENGLAND.	
17	Athelwald	 818	 857	———	Egbert.....	Paschal.
18	Hunberht	 857	 867	———	Ethelwulph	Benedict III.
19	Kyneberth, or Cinebert	 867	 890	———	Ethelbald, Ethelbert, Ethelred....	Adrian II.
20	Tunfrith	 890	 920	———	Alfred	Stephen IV.
21	Ælle	 920	 944	———	Edward the Elder....	John X.
22	Elgar, or Alfgar	 944	 960	———	Edmund	Stephen IX.
23	Kynsy	 960	 974	———	Edgar	John XII.
24	Winsy	 974	 992	———	Edgar	Domnus II.
25	Ælfeah or Ælfege.....	 992	1007	———	Ethelred	Gregory V.
26	Godwin	1007	1020	———	Ethelred	John XVIII.
27	Leofgar	1020	1027	———	Canute	Benedict VIII.
28	Brithmar	1027	1038	———	Canute	John XIX.
29	Wlsius, or Wulsig.....	1038	1054	———	Harold	Benedict IX.
30	Leofwin	1054	1066	———	Edward Confessor, Harold.....	Leo IX.
		NORMAN DYNASTY.				
31	Peter ..... [*See removed to Chester.*]	1067	1085	Chester	William I.	Alexander II.
32	Robert de Limesey	1088	1107	Coventry.....	William II.....	Urban II.

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No.	BISHOPS.	Consecrated or Installed.	Died or Translated.	Buried at	Kings.	Popes.
	OF COVENTRY AND LICHFIELD.	From	To			
33	Robert Peche.....	..... March 13, 1121	.....Aug. 22, 1127	Coventry	Henry I.	Calixtus II.
34	Roger de Clinton	.....Dec. 22, 1129	.....16 Cal. May, 1148	Antioch	Henry I.	Honorius II.
35	Walter Durdent.....	..... Oct. 22, 1149	..... Dec. 7, 1161	Coventry.....	Stephen	Eugenius III.
		SAXON LINE RESTORED.				
36	Richard Peche	1162	..... Oct. 6, 1182	Stafford	Henry II.	Alexander III.
37	Gerard La Pucelle, or Puella	.....Sept. 25, 1183	..... Jan. 13, 1184	Coventry.....	Henry II.	Lucius III.
38	Hugh de Nonant	.....2 Cal. Feb. 1188	..... April 27, 1198	Caen in Normandy	Henry II.	Clement III.
39	Geoffry de Muschamp	.....June 21, 1198	..... Oct. 6, 1208	Lichfield	Richard I.	Innocent III.
40	William de Cornhull	..... Jan. 25, 1215	.....Sept. 14, 1223	Lichfield	John	Innocent III.
41	Alexander de Stavenby	..... April 14, 1224	..... Dec. 26, 1238	Lichfield	Henry III.	Honorius III.
42	Hugh de Pateshulle.....	..... July 1, 1240	..... Dec. 8, 1241	Lichfield	Henry III.	Gregory IX.
43	Roger de Weseham	..... Jan. 1, 1245	{ Resigned, Dec 4, 1256 } { Died..May 20, 1257 }	Lichfield	Henry III.	Innocent IV.
44	Roger de Meyland	..... March 10, 1258	.....Dec. 16, 1295	Lichfield	Henry III.	Alexander IV.
45	Walter de Langton	..... Dec. 22, 1296	.....Nov. 16, 1321	Lichfield	Edward I.	Boniface VIII.
46	Roger de Norburg	.....June 27, 1322	..... Dec. 1359	Lichfield	Edward II.	John XXII.
47	Robert Stretton	.....Sept. 27, 1360	..... March 28, 1385	Lichfield	Edward III.	Innocent VI.
48	Walter Skirlaw[1]	.....Jan. 14, 1386	Durham.. Aug. 18, 1386	Durham	Richard II.....	{ Urban VI. { Clement VII.
49	Richard Scrope.....	.....Aug. 19, 1386	York..... July 6, 1398	York	Richard II.....	{ Urban VI. { Clement VII.
50	John Brughill	Landaff..... Sept. 1398	..... May, 1414	Lichfield	Richard II.....	Benedict XIII.
		LANCASTRIAN LINE.				
51	John Catricke, or Keterich..	St. David's.. May, 1415	Exeter....Nov. 20, 1419	———	Henry V.	Benedict XIII.
52	William Heyworth	.....Nov. 28, 1420	..... April 10, 1446	———	Henry V.	Martin V.
53	William Bothe	.....July 10, 1447	York.... June 21, 1452	Southwell	Henry VI.	Nicholas V.
54	Nicolas Cloose	.....Aug. 30, 1452	..... Oct. 1452	Lichfield	Henry VI.	Nicholas V.
55	Reginald Bolars	Hereford.. Feb. 7, 1453	1459	Lichfield	Henry VI.	Nicholas V.
56	John Halse.....	.....Nov. 25, 1459	.....Sept. 30, 1490	Lichfield	Henry VI.	Pius II.
		UNION OF YORK AND LANCASTRIAN FAMILIES.				
57	William Smith	.....April, 1492	Lincoln 1495	Lincoln	Henry VII.	Alexander VI.
58	John Arundell	..... Nov. 6, 1496	Exeter....June 29, 1502	London	Henry VII.	Alexander VI.
59	Geoffry Blythe	.....Sept. 20, 1503	1533	Lichfield	Henry VII.	Pius III.
		REFORMATION.				
60	Roland Lee	..... April 19, 1534	..... Jan. 24, 1544	Shrewsbury	Henry VIII.	Clement VII.
61	Richard Sampson	Chichester, March 12, 1542	.....Sept. 25, 1554	———	Henry VIII.	———
62	Ralph Bane	.....Nov. 18, 1554	Deprived 1559	London	Mary	———
63	Thomas Bentham	..... March 24, 1559	..... Feb. 21, 1578	Eccleshall	Elizabeth	———
64	William Overton	.....Sept. 18, 1580	. .....April, 1609	Eccleshall	Elizabeth	———
65	George Abbot	..... Dec. 3, 1609	London 1609	Guildford	James I.	———
		UNION OF ENGLISH AND SCOTCH CROWNS.				
66	Richard Neill	Rochester.... Sept. 1610	Lincoln..... Sept. 1613	York	James I.	———
67	John Overall.....	..... April 3, 1614	Norwich..Sept. 30, 1618	Norwich.....	James I.	———
68	Thomas Morton.....	Chester.. March 6, 1618	Durham....July 2, 1632	Eastern Mauduit	James I.	———
69	Robert Wright	Bristol....Nov. 28, 1632	1642	———	Charles I.	———
70	Accepted Frewen	.....April, 1644	York.....Oct. 11, 1660	York	Charles I.	———

1 A Memoir of this prelate, by J. Crosse, Esq. is given in the Architectural Antiquities, vol. iv. p. 128.

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No.	BISHOPS	Consecrated or Installed	Died or Translated	Buried at	Kings.
	OF LICHFIELD AND COVENTRY.	From	To		
71	John Hacket	..... Dec. 22, 1661	..... Oct. 28, 1670	Lichfield	Charles II.
72	Thomas Wood	..... July 2, 1671	..... April 18, 1692	Ufford	Charles II.
73	William Lloyd	St. Asaph.... Oct. 20, 1692	Worcester 1699	Hadbury.....	William and Mary.
74	John Hough	Oxford ..... Aug. 5, 1699	Worcester 1717	Worcester	William and Mary.
75	Edward Chandler.....	..... Nov. 17, 1717	Durham 1730	Farnham Royal ..	George I.
76	Richard Smallbroke.....	St. David's .. Feb. 20, 1730	..... Dec. 22, 1749	———	George II.
77	Hon. F. Cornwallis	 1749	Canterbury..... 1768	———	George II.
78	John Egerton.....	Bangor .... Nov. 22, 1768	Durham..... July 8, 1771	St. James's.....	George III.
79	Hon. Brownlow North....	 1771	Winchester..... 1774	———	George III.
80	Richard Hurd	 1774	Worcester 1781	Hartlebury.....	George III.
81	Hon. J. Cornwallis	 1781	———	———	George III.

CHRONOLOGICAL LIST OF THE DEANS OF LICHFIELD.

No.	DEANS.	Installed.	Died, or removed.	No.	DEANS.	Installed.	Died, or removed.
1	William	 1140	———	25	Ralph Collingwood ..	Sept. 26, 1512	..... Nov. 22, 1521
2	Richard de Dalam....	 1165	———	26	James Denton	.. Jan. 7, 1522	..... Feb. 23, 1532
3	William II.	 1173	———	27	Richard Sampson[1]....	June 20, 1533	Bp. of Chichester, 1536
4	Richard	 1190	———	28	Richard Williams....	Nov. 23, 1536	Deprived 1553
5	Bertram	 1193	———	29	John Rambridge	April 2, 1554	Deprived 1558
6	Ralph Nevill	 1214	Bishop of Chichester, Nov. 1222	30	Lawrence Nowell[2] ..	April 29, 1559	..... Oct. 1576
7	William de Mancestre	 1222	..... Feb. 7, 1253	31	George Boleyn	Nov. 22, 1576	..... Jan. 1602
8	Ralph de Sempringham	 1254	..... March 23, 1260	32	James Montagu.....	July 16, 1603	Bp. of Winchester, 1616
9	John de Derby	 1260	..... Oct. 12, 1319	33	William Tooker.....	Feb. 21, 1604	..... March, 1620
10	Stephen Segrave	.. Dec. 1320	Archb. of Armagh, 1324	34	Walter Curle	Mar. 24, 1620	Bp. of Rochester, 1627
11	Roger de Covenis	 1325	 1328	35	Augustine Lindsell ..	Oct. 15, 1628	Bp. of Peterboro', 1632
12	John Casey.....	 1328	Called Episcopus Marciliensis 1334	36	John Warner	 1633	Bp. of Rochester, 1637
13	Richard Fitz-Ralph ..	April 20, 1337	Archb. of Armagh, 1347	37	Samuel Fell	 1637	Dean of Christchurch, Oxford, 1638
14	Simon de Borisley....	6 Id. Jan. 1347	———	38	Griffith Higgs[3]	 1638	..... Dec. 16, 1659
15	John de Bokingham ..	 1361	Bishop of Lincoln, 1363	39	William Paul.....	April 8, 1660	Bishop of Oxford, 1663
16	Anthony Rous	 1363	———	40	Thomas Wood	.. Feb. 1663	Bp. of Lichfield, &c. 1671
17	Laurence de Ibbestoke	Feb. 23, 1368	———	41	Matthew Smallwood..	 1671	..... April 26, 1683
18	Francis St. Sabine....	 1369	———	42	Lancelot Addison[4] ..	July 3, 1683	..... April 20, 1703
19	William de Packington	 1381	..... April 30, 1390	43	William Binckes	June 19, 1703	..... June 19, 1712
20	Thomas de Stretton ..	May 15, 1390	 1425	44	Jonathan Kimberley..	July 7, 1713	..... March 7, 1719
21	Robert Wolvedon	Sept. 23, 1426	..... Nov. 1432	45	William Walmesley ..	May 7, 1720	———
22	John de Verney.....	Dec. 2, 1432	 1457	46	Nicholas Penny.....	Dec. 1, 1730	..... Jan. 15, 1745
23	Thomas Heywood....	.. Aug. 1457	..... Oct. 25, 1492	47	John Addenbrook	Feb. 15, 1745	..... Feb. 25, 1776
24	John Yotton	Feb. 23, 1493	..... Aug. 2, 1512	48	Baptist Proby	Mar. 25, 1776	..... Jan. 16, 1807
				49	J. C. Woodhouse	Feb. 13, 1807	———

1 Afterwards Bishop of Lichfield, &c.

2 Dean Nowell's MSS. greatly assisted Somner in compiling his Saxon Dictionary.

3 "A liberal contributor to the ornaments of the Cathedral."—Wood.

4 Author of several theological works, and father of the great essayist.

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A

LIST OF BOOKS, ESSAYS, AND PRINTS,

THAT HAVE BEEN PUBLISHED RELATING TO

LICHFIELD CATHEDRAL;

ALSO

A LIST OF ENGRAVED PORTRAITS OF ITS BISHOPS AND DEANS.

THIS LIST IS SUBJOINED TO GRATIFY THE BIBLIOGRAPHER, THE CRITICAL ANTIQUARY, AND THE ILLUSTRATOR; AS WELL AS TO SHOW, AT ONE VIEW, THE SOURCES WHENCE THE CONTENTS OF THE PRECEDING PAGES HAVE BEEN DERIVED, AND THE FULL TITLES OF THE WORKS REFERRED TO IN THE NOTES.

SEE AND CHURCH.

THE *Ecclesiastical History*, by "the Venerable Bede," contains the earliest authentic information relative to the establishment of the Mercian diocess, and the see of Lichfield. From that work the author of the "*Chronicon Lichfeldensis Ecclesiæ*" copied, almost verbatim, his account of those subjects. This chronicle is published in "*Anglia Sacra*," vol. i. p. 423. We are informed by Warton, in the preface to this work, that he collated five different copies of the *Chronicon*, which vary considerably, and are all replete with errors. Of these, one is in the Cottonian library; (Vespasian, E. xvi. 2.) another in the Harleian library; (MS. 3839) and a third in the Bodleian library, at Oxford; (MS. n. 770, 865.) a fourth was formerly in the possession of Dean Addison of Lichfield. The following curious memoranda appear in the Cottonian MS. (Vespas. E. xvi. 2.)

"Anno Xĩ, 1684. Quidam Sprag habuit librum fol. benẽ crassm̃ et ccc annorũ cui titulus Chronicon Leichfeldense; in eo multa de ẽpis Merciorũ."—*T. Gale.*

"This booke was founnd in the thatch of an house at Clitun Campuch, in the demolishinge thereof. And was brought to mee by Mr. Darwin. The Cronicon agrees perfectly w̃th that w̃thin ye church in the wall, by the south gate, in foldinge leaves of timber, w̃ch was torn in pieces by my Lord Brookes his soldiers.

"But there is another antiquity called Liber Lichfieldensis, w̃ch was in ye custody of ye Deane and Chapter, and suffered an harde fate, for there having bin not many yeares since a sute betwixt Mr. Sprat and certain prebendaries touching ye repairs of ye church of Stowe's chancel, whereof they were Parsons convicted. And ye cause was appealed after judgment given below, to London, and so ye whole cause transmitted w̃th that record, w̃ch was ye most pregnant evidence, but could never bee obteined back agen. But I was shewed another copy under yt title in Graye's Inẽ library, w̃ch they tould mee Mr. Selden had mutilated. This I saw some 20 yeares agoe, aut circiter."

This original Chronicle was compiled by Thomas de Chesterfeld, about the year 1350: and was continued down to the year 1559 by William Whitlock, partly from the works of other authors, and partly from his personal knowledge.

"*A Survey of Staffordshire;* containing the Antiquities of that County," &c. By Sampson Erdeswicke, Esq.:—with Observations upon the Possessors of Monastery Lands in Staffordshire, By Sir Simon Degge, Knt. London; 8vo. 1717. A new title page was afterwards printed for W. Mears, 1723.—This edition was reprinted on thicker and lighter coloured paper. A new and enlarged edition of this work has been published in 1820, by the Rev. T. Harwood, B.D. F.S.A. 8vo. price £1. 1*s.*: and "a few copies on large paper, price £1. 11*s.* 6*d.*"

Some particulars of the history and description of this cathedral are given in "*Leland's Itinerary*," Vol. iv. part ii. fol. 187. b.

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" *The Natural History of Staffordshire.* By Robert Plott, LL. D. Keeper of the Ashmolean Museum, and Professor of Chemistry in the University of Oxford." Oxf. 1686, folio. This work evinces some learning and acuteness in the author, but also displays his credulity and superstition.

Elias Ashmole intended to write "The History and Antiquities of Lichfield," his native city. His collections are in his museum, 7470–84, 8093, and " Historia Ecclesiæ de Lichfield," Bib. Bodl. 3553.

The "*Monasticon Anglicanum,*" contains an account of the foundation of the see and church, taken from the Chronicle of Lichfield, vol. iii. p. 216;—some other particulars from Leland's Collectanea—description of the close and two monasteries, p. 220, &c.—depositions of the prior of Coventry and others relating to the election of bishops—several statutes and ordinances of the bishops; charters, and deeds relating to the church lands, &c.

" *Wilkins's Concilia*" contain the Statutes of Bishops Nonant, vol. i. p. 496; Stavenby, ib. p. 640; Langton, ib. p. 256; and the submissions of the bishops of Coventry to the Church of Canterbury, vol. iii. p. 504.

" *Some short Account of the Cathedral Church of Lichfeld,*" 8vo. pp. 62. London, 1723. This little work was first published separately in 1717, but afterwards in 1723, in a volume intituled " *The Antiquities of the Cathedral Church of Worcester.* By that learned Antiquary, Thomas Abingdon, Esq. To which are added, The Antiquities of the Cathedral Churches of Chichester and Lichfeld." It contains but little original information, and is evidently compiled from the Monasticon, and Plot's Survey of Staffordshire.

In *Willis's* " *History of the Mitred Abbeys,*" vol. ii. p. 359, are the dimensions of this church from the preceding volume, and an account of its monuments.

In the same author's " *Survey of Cathedrals,*" vol. i. p. 371, is an account of this church, and the persons buried therein;—the endowment of the bishopric, and alienations from it; endowment of the dean and chapter; an account of the bishops, deans, &c. Also a view of the church, from the south, engraved by J. Harris.

An Account of the Cathedral and City of Lichfield constitutes part of an unfinished *History of Staffordshire,* by the Rev. Stebbing Shaw, under the following title; " *The History and Antiquities of Staffordshire;* compiled from the Manuscripts of Huntbach, Loxdale, Bishop Lyttleton, and other Collections, of Dr. Wilkes, the Rev. T. Feilde, &c. &c. Including Erdeswick's Survey of the County, and the approved parts of Dr. Plot's Natural History. The whole brought down to the present Time; interspersed with Pedigrees and Anecdotes of Families; Observations on Agriculture, Commerce, Mines, and Manufactories; and illustrated with a very full and correct new Map of the County, Agri Staffordiensis Icon, and numerous other Plates. By the Rev. Stebbing Shaw, B.D. F.A.S. and Fellow of Queen's College, Cambridge." 2 vols. folio. London, 1798.

The account of the cathedral occupies one hundred and nineteen pages, which are accompanied by the following Prints:—1. West Front of the Cathedral, with Plan of North Side, said to be drawn by Mr. Shaw, and engraved by R. W. Basire, but was drawn by J. Carter, and merely reduced by Mr. Shaw:—2. South-west View of the Cathedral, engraved by Kidd, and originally published by J. Jackson; May, 1796, with letter press:—3. View near Lichfield, with large Willow Tree, at the top of p. 114. E. Stringer, del. 1785;—4 and 5. On one sheet, being the South Prospect and Ground Plan of the Cathedral. 1. Harris, sc.:—6. Effigies and Arms formerly in the Cathedral, from Dugdale's Visitation in the Herald's College:—7. Altar Tomb, with Canopy; Effigy of a Bishop, &c. formerly in the cathedral:—2. Monumental Effigy of a Bishop, in a niche, with Canopy; an Inscription, and three other Subjects, etched, in a rough and bad style:—9. Monument of Dean Heywood, two Effigies, and Canopy:—10. Monument of Bishop Langton, from Dugdale's Visitation; Effigy on Altar Tomb with Canopies, &c.:—11. A large folding-sheet showing Eight Monuments, etched by the Rev. J. Homfray, in a very rough, slight, careless manner:—12. Monument, with Effigy of Bishop Hacket, engraved by Hollar for the Bishops " Century of Sermons:"—13: Eight Seals: 14. Gate-house belonging to the Choristers' House; Portrait of Richard Greene; East End of Cathedral from Stow Pool. R. Greene, del. I. Wood, sc. for the Gentleman's Magazine.

The work is a strange jumble of undigested, unarranged, and indiscriminating matter. The language is often puerile, and in some places illiterate; the plates very badly engraved, and apparently from equally bad drawings.

" *The Gentleman's Magazine,*" vol. lxxix. contains some remarks on a publication, intituled, " An Historical Survey of the Ecclesiastical Antiquities of France: with a view to illustrate the Rise and Progress of Gothic Architecture in Europe." By the late G. D. Whittington, In

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these remarks, *Mr. Carter* maintains, contrary to the opinion advanced by Mr. Whittington, that the pointed style of architecture originated in England. In the course of these observations Mr. Carter introduces a short description of the West Front of Lichfield Cathedral, and a comparison between that and the West Front of the Cathedral of *Notre Dame* at Paris; vol. lxxix. part ii. p. 697. But he met with an able opponent, under the signature of "Amateur," who defends the Survey, in several letters, one of which in vol. lxxx. part i. p. 525, is a complete refutation of the "Architect's" Remarks on Lichfield Cathedral. A view of the West Front, drawn by J. Carter, and engraved by Basire, is in vol. lxxx. part ii. p. 403

"*History of the City and Cathedral of Lichfield*, chiefly compiled from ancient Authors, &c." By John Jackson, Jun. London; 8vo. 1805, pp. 276. Embellished (among other prints) with a South-west View of the Cathedral, engraved by Kidd. This was the third edition, materially altered and enlarged, of a work originally published by the same author, at the age of eighteen, under the title of "*History of the City and County of Lichfield*," &c.

"*The History and Antiquities of the Church and City of Lichfield:* containing its ancient and present State, Civil and Ecclesiastical; collected from various public Records, and other authentic Evidences." By the Rev. Thomas Harwood, F. S. A. late of University College, Oxford. Gloucester: printed for Cadell and Davies, London, 1806, pp. 574, 4to. Embellished (among other views) with a South-west View of the Cathedral, engraved by B. Howlett, from a drawing by T. G. Worthington, Esq. This work contains a history of the see and church, with a description of the latter, its monuments, and epitaphs, biography of the bishops, lists of the deans, chancellors, precentors, archdeacons, and prebendaries.

"*An Illustration of the Architecture of the Cathedral Church of Lichfield.*" By Charles Wild. London, 1813, folio. This volume contains a short history and description of the Cathedral, illustrated by ten aquatinta prints by Dubourg, from drawings by Mr. Wild. Plate 1. Ground Plan of the Cathedral:—2. West and North Entrances, and Arcade of Nave:—3. South-east View of Cathedral:—4. Part of South Side:—5. The East End:—6. The West Front:—7. Part of the Nave:—8. Nave, and part of Transept:—9. The Choir:—10. Interior of the East End.

The third volume of Storer's "*Graphic and Historical Description of the Cathedrals of Great Britain*" contains the "*History and Antiquities of the Cathedral Churches, and See of Lichfield and Coventry.*" 8vo. Sherwood and Co. 1816. This work is illustrated by ten plates, eight of which are engraved by J. Storer, from his own drawings: and the other two from those of J. Hardwick and Capt. John Westmacott—viz. 1. The West Door:—2. Ground Plan:—3. South Transept, exterior:—4. Chapter-house, interior:—5. Interior of Cathedral, looking North-west:—6. North-east View:—7. North-west View:—8. View of Cathedral from North:—9. View of the Bishop's Palace:—10. West Front. With a concise history and description, in twelve pages of letter-press.

ACCOUNTS OF BISHOPS.

The Chronicle of Lichfield Cathedral, already referred to, as printed in "Anglia Sacra," contains some account of the bishops of this see, from Diuma to Bentham.

A fragment of the life of Hugo de Nonant, written by Giraldus Cambrensis, is also printed in Warton's Anglia Sacra, vol. ii. p. 351.

"*The Lives and Characters*, Deaths, Burials and Epitaphs, Works of Piety, Charity, and other munificent Benefactions, of *all the Protestant Bishops* of the Church of England, since the Reformation, as settled by Queen Elizabeth, A. D. 1559; collected from their several Registers, Wills in the Prerogative Offices, authentic Records, and other valuable MSS. collections; and compared with the best Accounts hitherto published of this kind." By John Le Neve, Gent. vol. i. 8vo. London, 1720, pp. 288. This volume (the only one ever published) contains the lives of George Abbot and Richard Neill, Bishops of this See, who afterwards became Archbishops.

"Memoirs of the Life of *Roger de Weseham.*" By Dr. Pegge, 4to. 1761.

"The Life of Bishop Morton," by Baddiley and Naylor, 12mo. 1660, and by Dr. Barwick, 4to. 1669—with portrait by Faithorne.

The Life of Bishop Hacket, prefixed to his Century of Sermons, fol. 1675. By Dr. Plume. This volume is embellished with a fine portrait by Faithorne, and a plate of the monument by Hollar.

"The Life of the Rev. *John Hough*, D. D. successively Bishop of Oxford, Lichfield and Coventry, and Worcester; formerly President of St. Mary Magdalen College, Oxford, in the Reign of

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King James II. Containing many of his Letters, and Biographical Notices of several Persons with whom he was connected." By John Wilmot, Esq. F.R.S. and S.A. 4to. pp. 387. London, 1812. This work contains the substance of a scarce memoir which was printed a few weeks after the bishop's decease, as "Some Account" of his life: and is embellished with two portraits of the bishop, and fac similes of his writing.

Memoirs of *Bishop Hurd*, with a portrait, are prefixed to an edition of his works, 8 vols. 8vo. 1811.

VIEWS AND PRINTS OF THE CHURCH AND OF ITS MONUMENTS.

In Fuller's "*Church History of Britain*," fol. 1655, are two views of the cathedral, supposed to be the oldest prints extant:—*viz.* View of the West Front, having all its niches filled with statues, and the West Window, with its original mullions and tracery. *S. Kyrk*, pinx. *W. Hollar*, sc.—Elias Ashmole presented this plate. A similar view was engraved for the Monasticon, most likely by Hollar, though without his name, and with some variation.

A South View of the Cathedral. *S. Kyrk*, del. *R. Vaughan*, sc.

View of the West Front; engraved by *King*.

View of the North Side; engraved by *Harris*.

A large View of the West Front, and a smaller one of the South Side, were executed by the late *Francis Perry*, who afterwards destroyed the plates. These are poorly and inaccurately drawn, and etched in a scratchy style.

East View of the Cathedral and Close, from Stow-pool, near St. Chad's Church, 1745. Drawn by *R. Greene*; engraved by *J. Wood*.

In Carter's "*Ancient Sculpture and Painting*" is a View of the West Porch, or principal entrance; drawn and etched by *J. Carter*, 1782.

In Gough's "*Sepulchral Monuments*," vol. i. part ii. p. 84, are engraved effigies of Bishops Langton and Pateshulle, from their monuments in this cathedral.

View of the West Front; engraved by *J. Basire*, from a drawing by *J. Carter*, 8vo. for the Gentleman's Magazine, vol. lxxx. part ii.

A View of the West Front of the Cathedral; engraved by *J. Roffe*, from a drawing by *T. Nash*, appears in the Beauties of England and Wales.

In No. VI. of "Etchings of the Cathedral, Collegiate, and Abbey Churches of England and Wales," 4to. 1820, is a View of the Cathedral from North-west; drawn and etched by *J. C. Buckler*; also two leaves of letter press.

ENGRAVED PORTRAITS OF THE BISHOPS OF LICHFIELD AND COVENTRY.

1. GEORGE ABBOT: in Clarendon's "History," 8vo. *M. V. Gucht*, sc.—in Birch's "Lives," large fol. *J. Houbraken*, sc.—in the title page to his "Brief Description of the World," 1635; 12mo. *W. Marshall*, sc.—4to. 1616, *S. Pass*, sc.—a copy of the last in "Boissard," *Grainger* and *Bromley*.
2. JOHN OVERALL: a small oval in Sparrow's "Rationale of the Common Prayer," 1657, 12mo. *Hollar*, sc.—prefixed to his "Convocation Book," by Sancroft, 1690. *R. White*, sc. *Grainger* and *Bromley*.
3. THOMAS MORTON, prefixed to his "Life," by Barwick, 1660, 4to. *Faithorne*, sc.—a Wooden Cut, 4to. *Grainger* and *Bromley*.
4. JOHN HACKET, prefixed to his "Sermons," fol. *Faithorne*, sc.—prefixed to his "Christian Consolations," 8vo. *Grainger* and *Bromley*.
5. WILLIAM LLOYD: fol. *D. Loggan*, sc.—another, fol. *J. Sturt*, sc.—ætat. 86, large fol. *T. Forster*, pinx. *Vertue*, sc.—ætat. 87. *F. Weidman*, pinx. *Vertue*, sc.—Bishop of St. Asaph, oval.—In the prints of the seven bishops. *Bromley*.
6. JOHN HOUGH: ætat. 91, mez. *Dyer*, pinx. *Faber*, sc.—in Wilmot's "Life" of him, from the same picture. *James Heath*, sc.—mez. *Riley*, pinx. *Williams*, sc.—mez. *Dyer*, pinx.—mez. prefixed to his "Life," by Wilmot. *Kneller*, pinx. *Caroline Watson*, sc. *Bromley* and *Wilmot's* "Life of Bishop Hough."
7. EDWARD CHANDLER: large fol. *J. V. Bank*, pinx. *Vertue*, sc. *Bromley*.
8. RICHARD SMALLBROKE: large fol. *T. Murray*, pinx. *Vertue*, sc. *Bromley*.

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9. FREDERICK CORNWALLIS: mez. *N. Dance*, pinx. *E. Fisher*, sc. *Bromley*.
10. JOHN EGERTON: oval profile, in Hutchinson's "Antiquities of Durham." *Anon. Bromley*.
11. RICHARD HURD: 4to. *Gainsborough*, pinx. *Hall*, sc. A small profile, from a model by *Isaac Gosset*; engraved by *J. Neagle*, 1809, prefixed to a volume of letters, from Bishop Warburton to Bishop Hurd.

ENGRAVED PORTRAITS OF DEANS OF LICHFIELD.

1. JAMES MOUNTAGU, or MONTAGU, (as Bishop of Winchester): in the Heroologia, 8vo.—A copy in Boissard.—Another, 4to.—See "History, &c. of Winchester Cathedral."
2. WALTER CURLE, (as Bishop of Winchester): *T. Cecil*, sc. h. sh. See "History, &c. of Winchester Cathedral."

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THE END.

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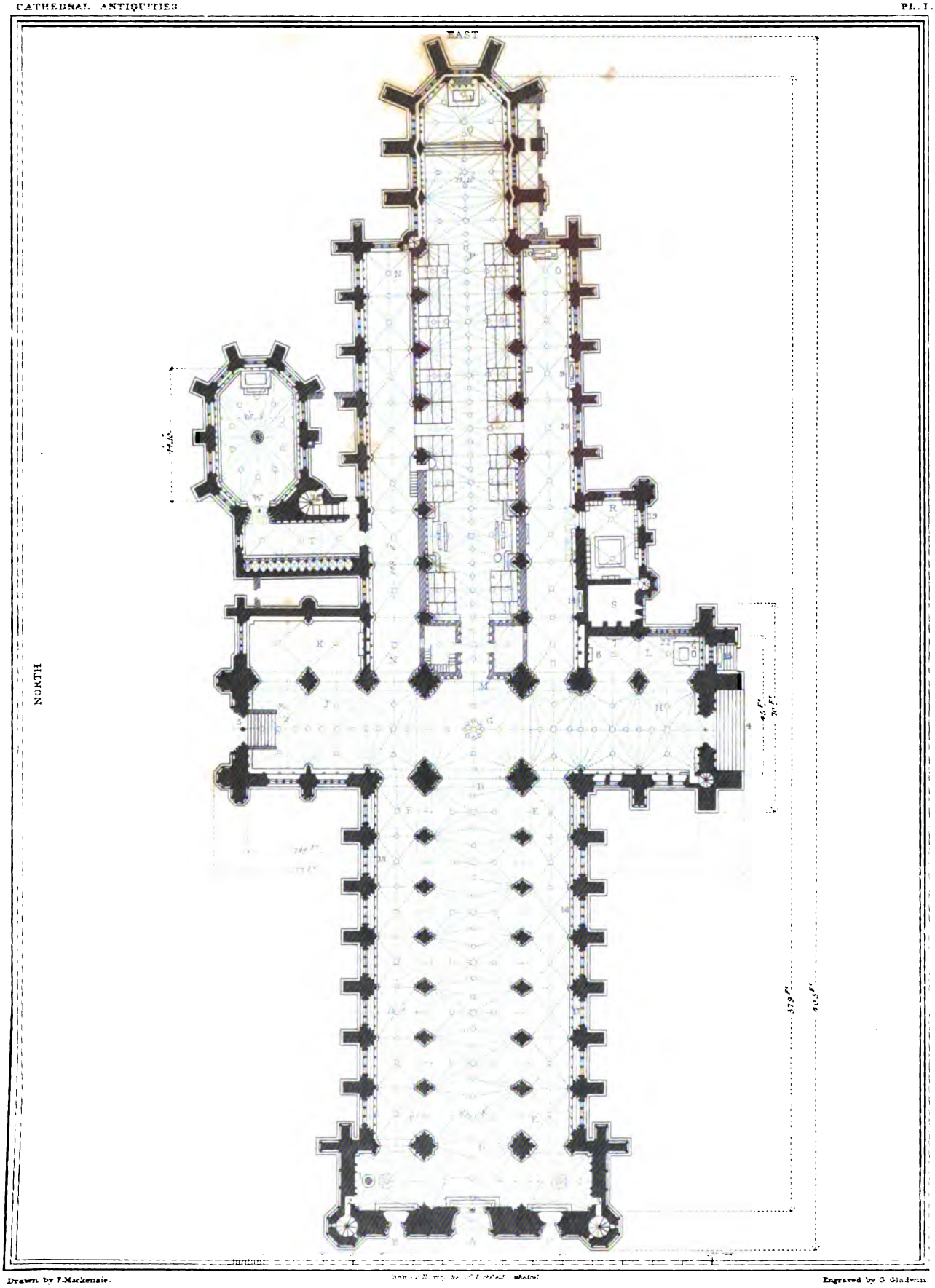

Drawn by F.Mackenzie. Engraved by G.Gladwin.

LICHFIELD CATHEDRAL CHURCH.

GROUND PLAN

WITH INDICATIONS OF GROININGS, MONUMENTS &c.

London Published July 1. 1819 by Longman & C.° Paternoster Row.

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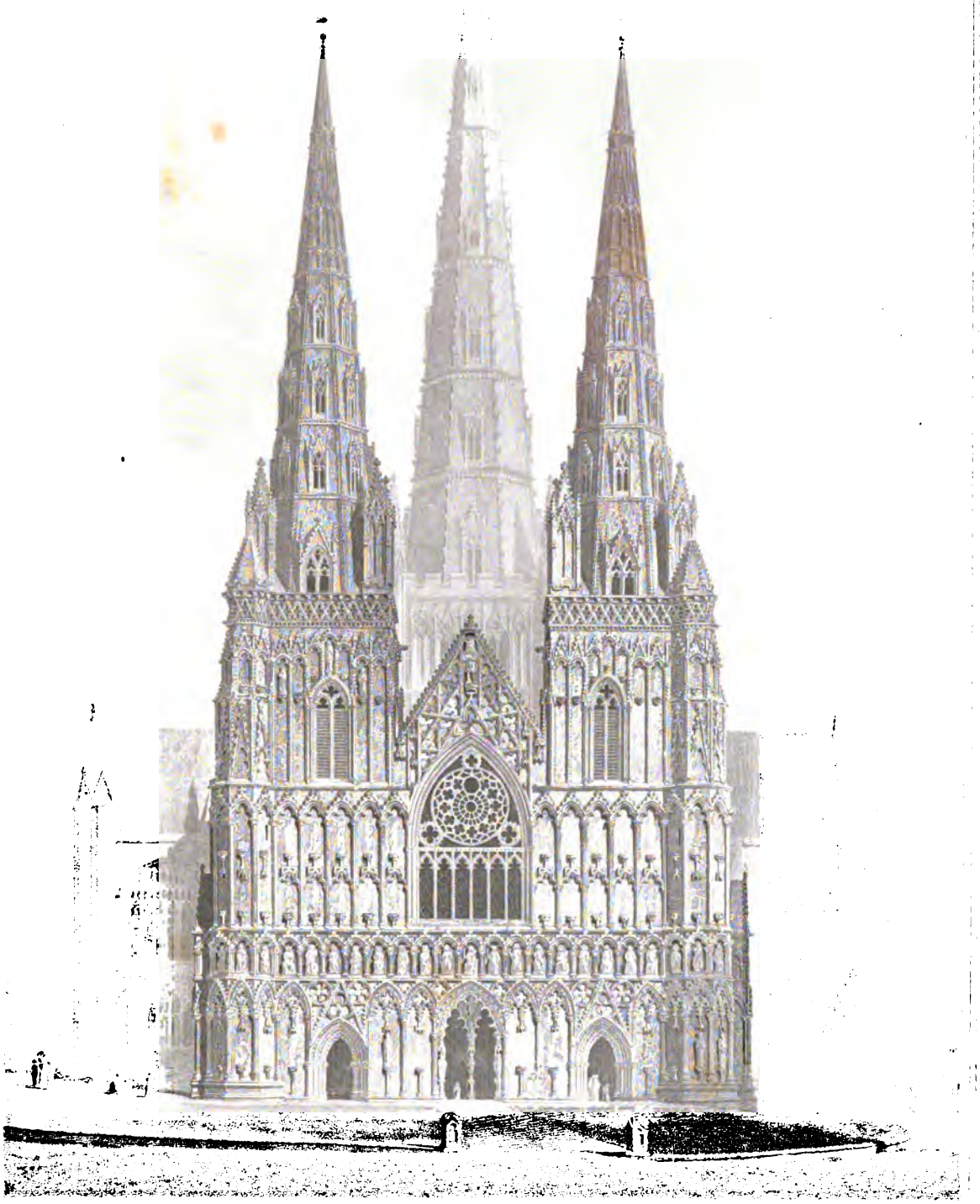

Engraved by H.L. Asprucci from a Drawing by E.M. Aubrey.

LINCOLN CATHEDRAL. SOUTH.

WEST FRONT.

To THE MOST NOBLE THE MARQUIS OF ANGLESEY, EARL OF UXBRIDGE &c &c &c

This Plate is respectfully inscribed by the AUTHOR.

London, Published 1 Oct.r 1824, by Longman & C. Paternoster Row

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Drawn by I. Mackenzie.

Britton's History &c of Lichfield Cathedral

Engraved by J. Le Keux.

SOUTH TRANSEPT OF LICHFIELD CATHEDRAL.

VIEW OF THE WESTERN DOOR WAY.

To MATTHEW ROBINSON BOULTON ESQ^R *AN ADMIRER OF ANCIENT ARCHITECTURE &c.*

This Plate is inscribed by J. BRITTON.

London. Published Aug^t 1 1820 by Longman & C^o Paternoster Row

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Drawn by Jos. Potter. Britton's History &c of Lichfield Cathedral Engraved by H Le Keux

LICHFIELD CATHEDRAL.

SECTION &c OF THE WESTERN TOWERS.

TO THE REV^D CHARLES BUCKERIDGE, D.D. PRECENTOR & CANON RESIDENTIARY OF LICHFIELD CATHEDRAL

This Plate is inscribed by J. BRITTON.

London, Published Jan^y 1 1819 by Longman, Hurst, Rees, Orme, & Brown.

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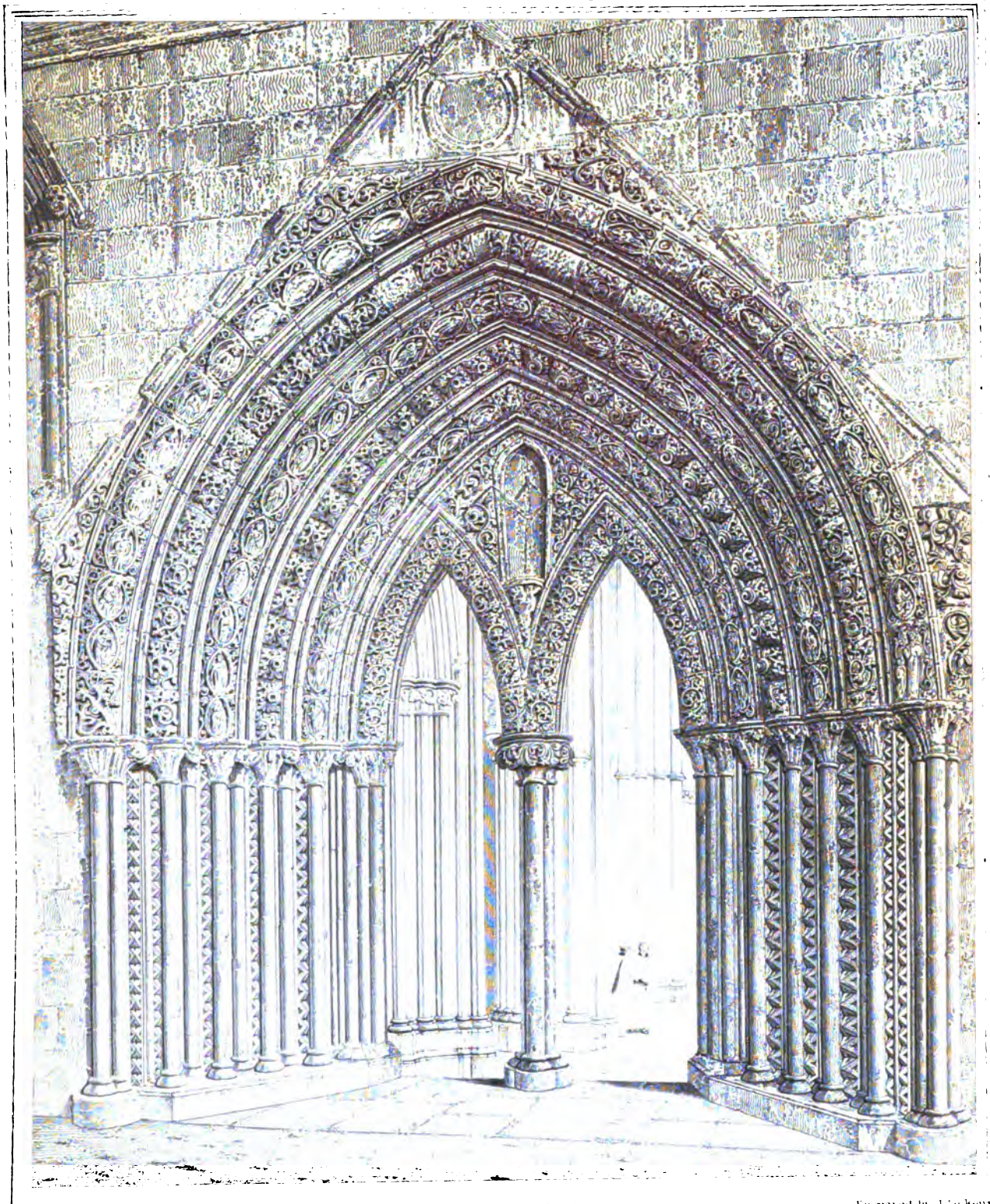

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TO SIR THOMAS LAWRENCE

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LICHFIELD CATHEDRAL CHURCH,

VIEW FROM THE S. E.

To THE REV^D^ HUGH BAILYE, M.A. *CHANCELLOR & CANON RESIDENTIARY OF LICHFIELD CATHEDRAL.*

This Plate is inscribed with sentiments of esteem by J. BRITTON.

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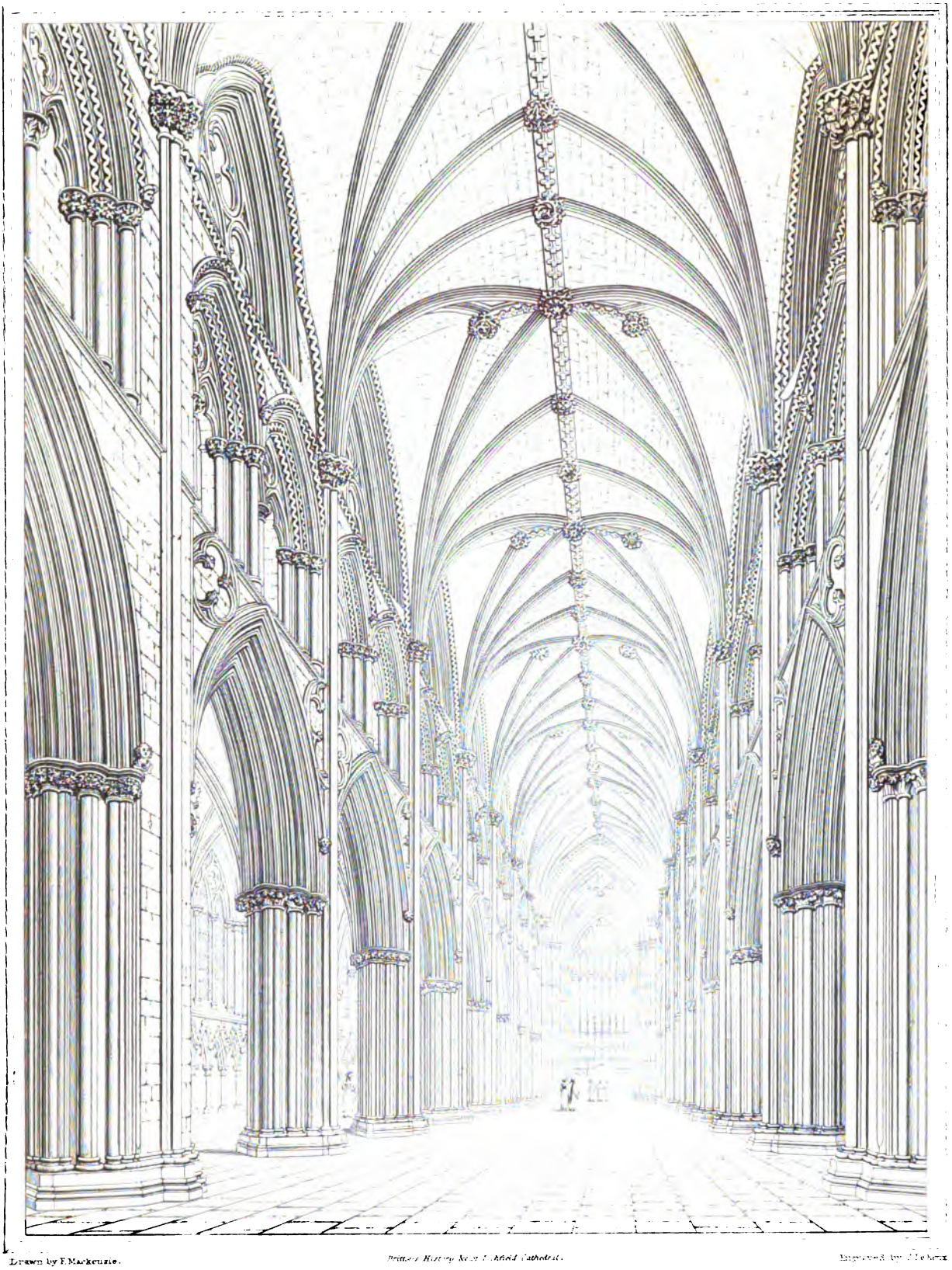

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Britton's History of Lichfield Cathedral.

INTERIOR OF LICHFIELD CATHEDRAL, LOOKING EAST.

TO THE REVD. SPENCER MADAN, M.A. CANON RESIDENTIARY OF LICHFIELD CATHEDRAL.

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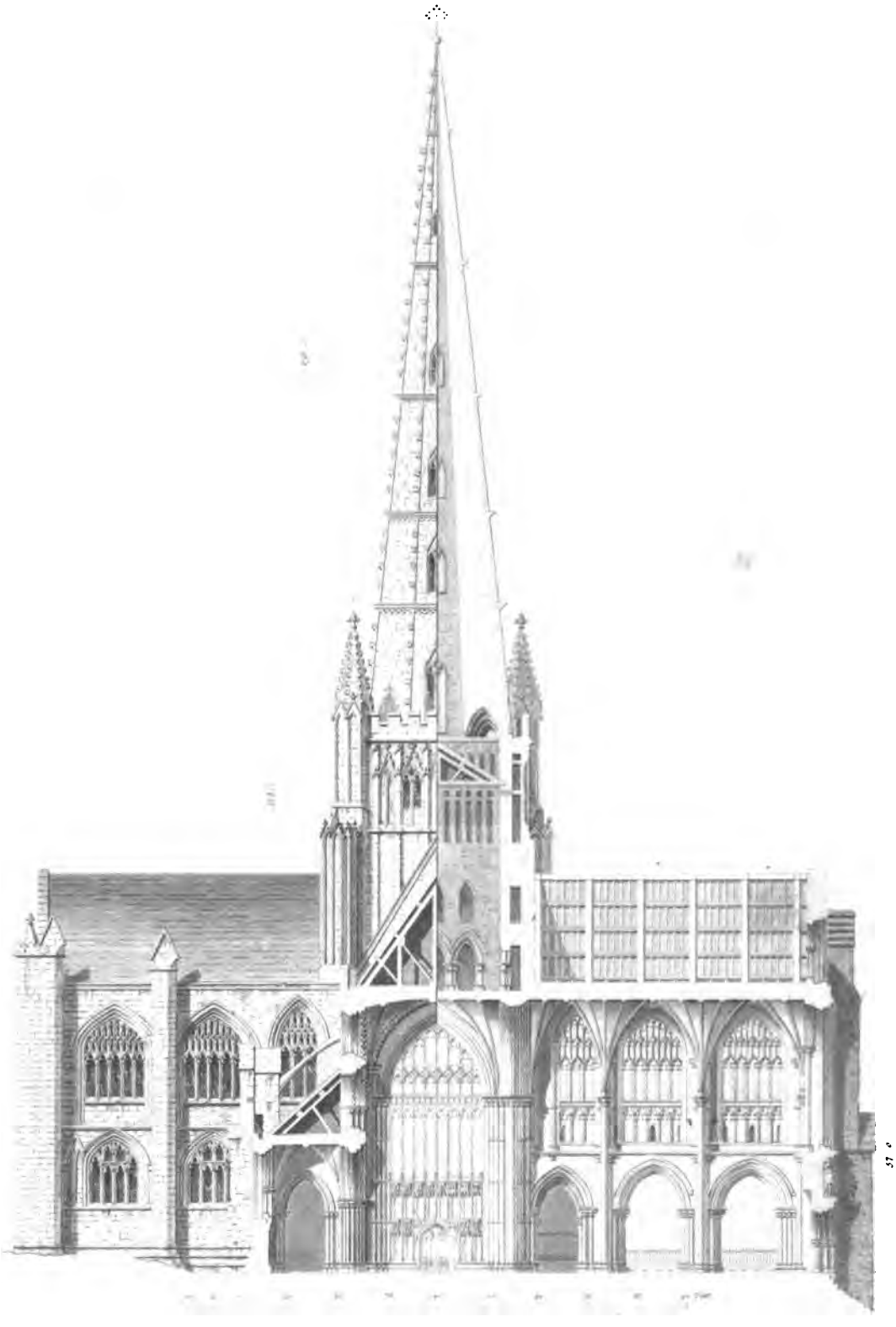

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HALF SECTION, HALF ELEVATION, OF TRANSEPT &c.

TO THE REV^D HENRY WHITE, as a mark of esteem by the AUTHOR.

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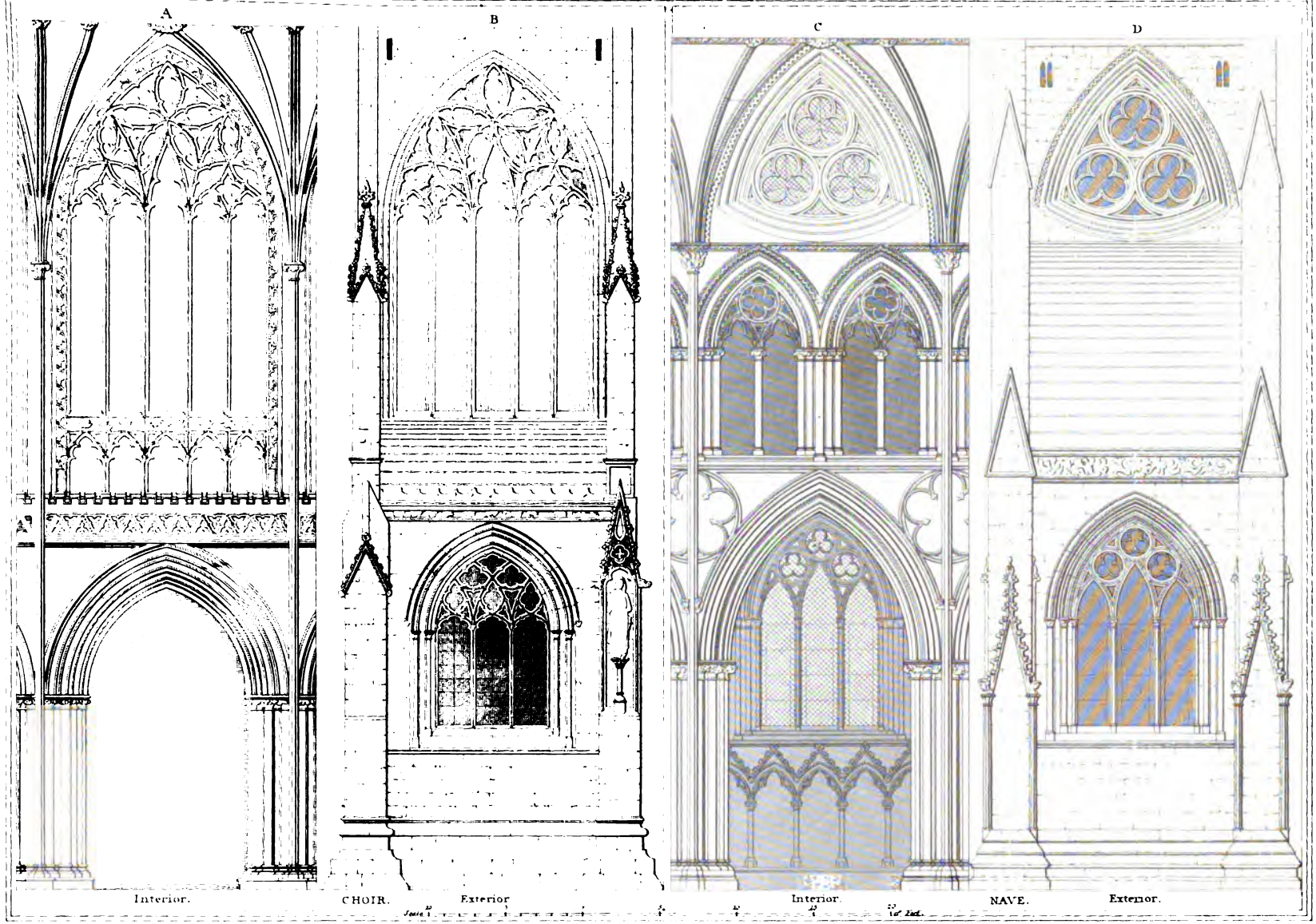

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LICHFIELD CATHEDRAL, CHURCH.

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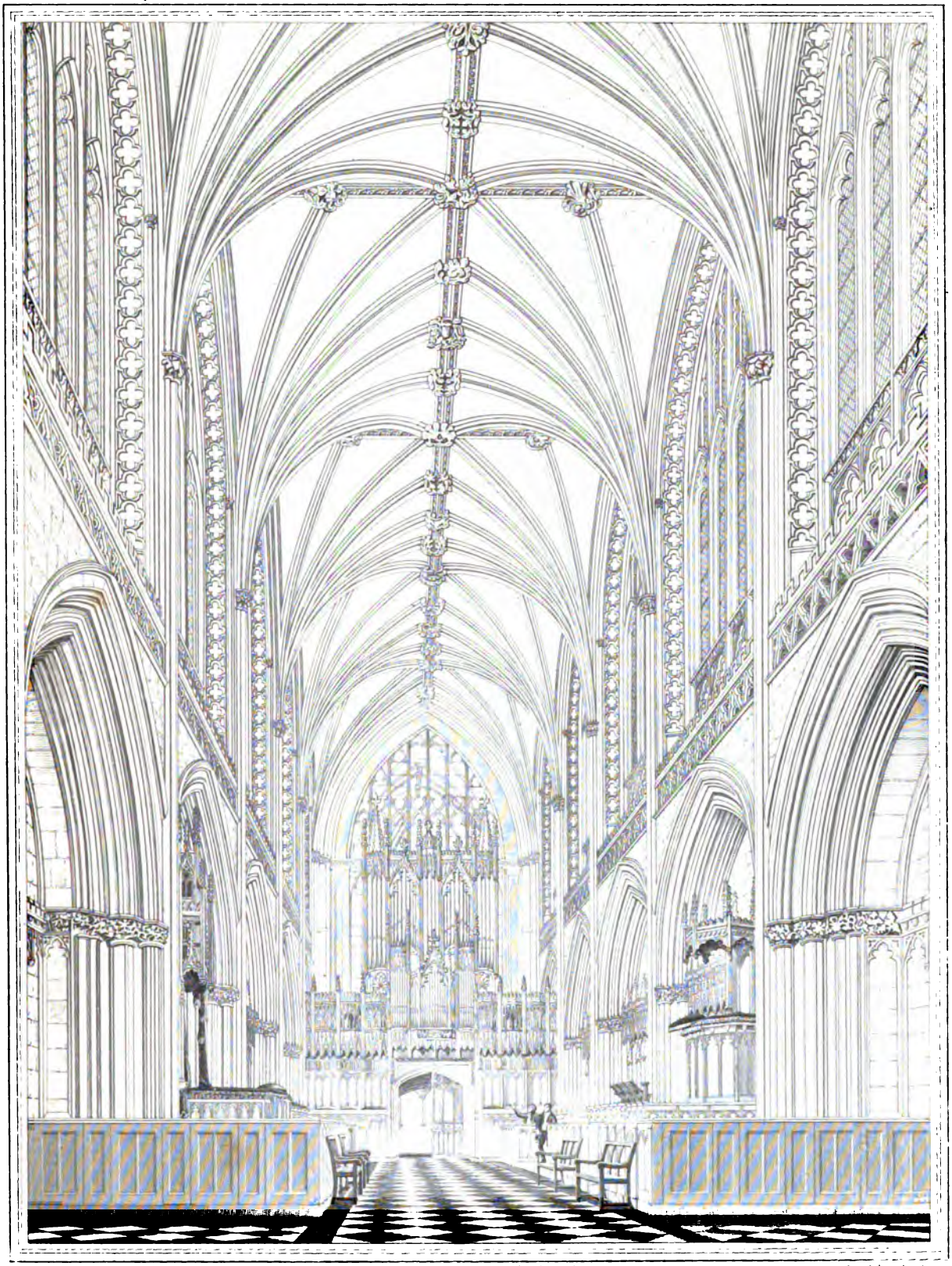

Drawn by F. Mackenzie

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TO LIEUTENANT GENERAL THE HONORABLE SIR EDWARD PAGET, G.C.B. &c. &c. &c.

This Plate is respectfully Dedicated by his Obliged &c.

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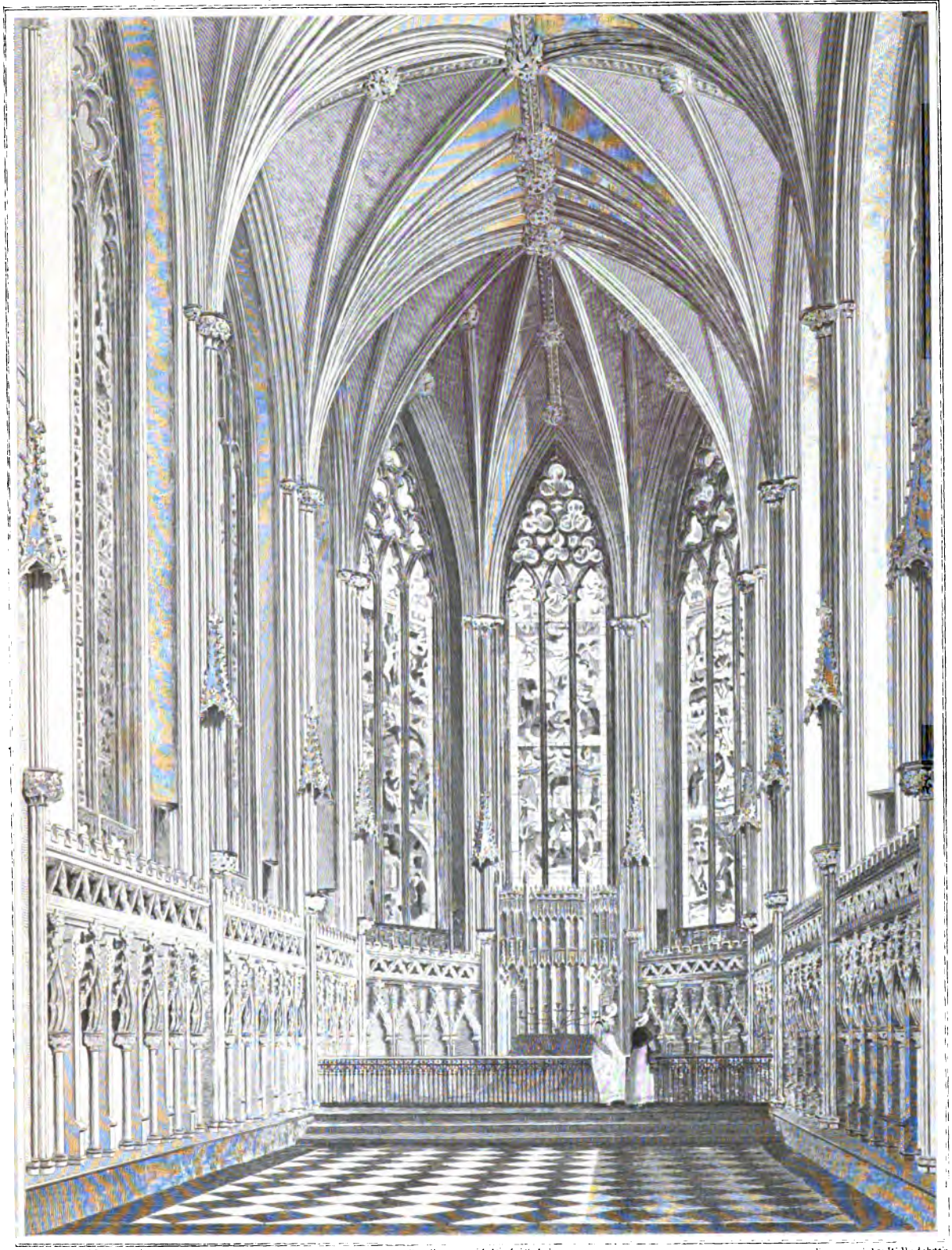

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LICHFIELD CATHEDRAL CHURCH.

ARCHES AT THE EAST END OF THE CHAPTER HOUSE.

TO THE REV^D^ ROBERT NARES M.A. *CANON RESIDENTIARY & ARCHDEACON OF STAFFORD. &c. &c.*

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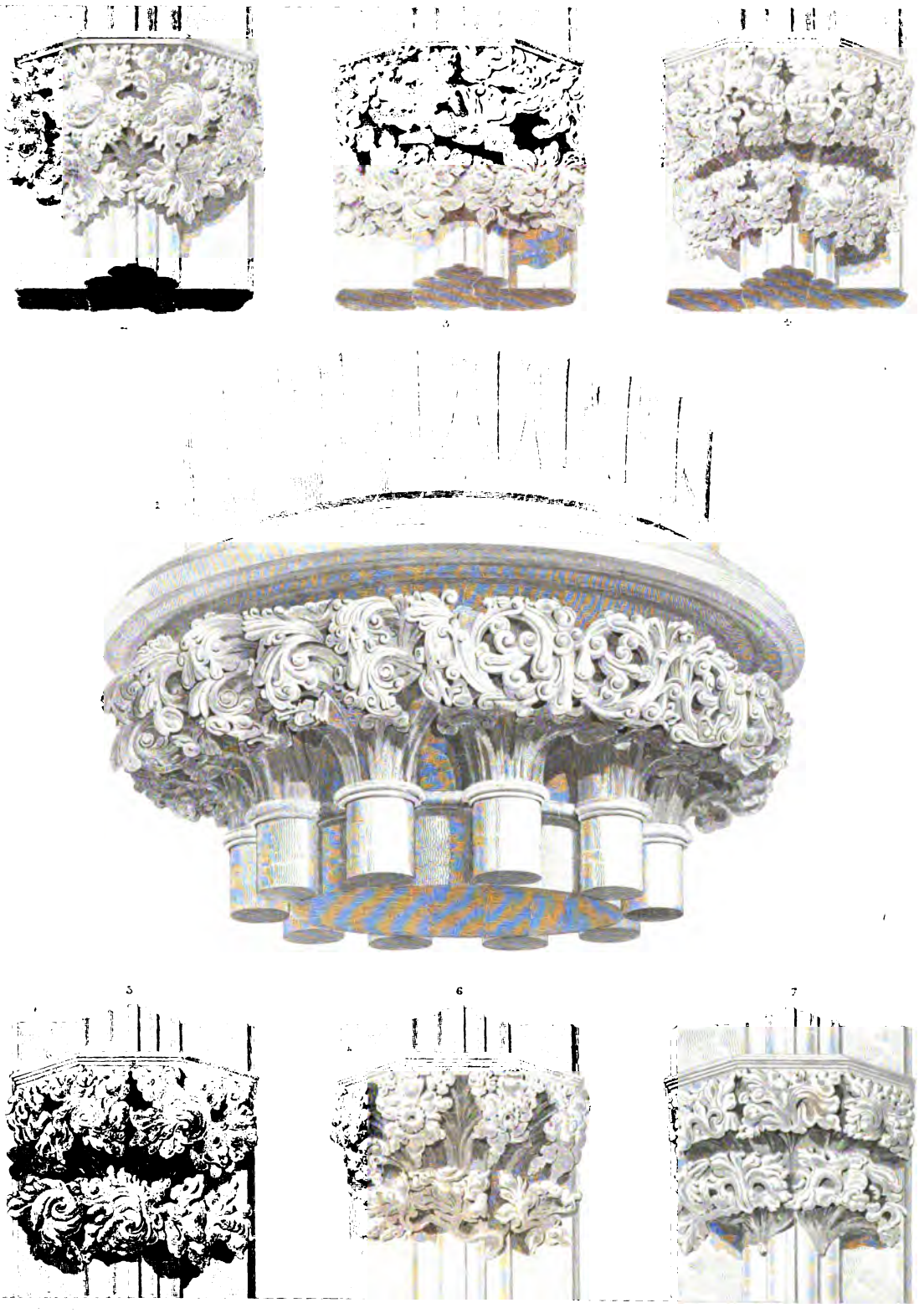

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Engraved by J. De Rhé

LICHFIELD CATHEDRAL CHURCH.

1. CAPITAL IN CHAPT HOUSE. 2.3.4.5.6.7. BRACKETS IN LADY CHAPEL.

TO THE REV^{D} JOHN NEWLING B D. *CANON RESIDENTIARY OF LICHFIELD CATHEDRAL.*

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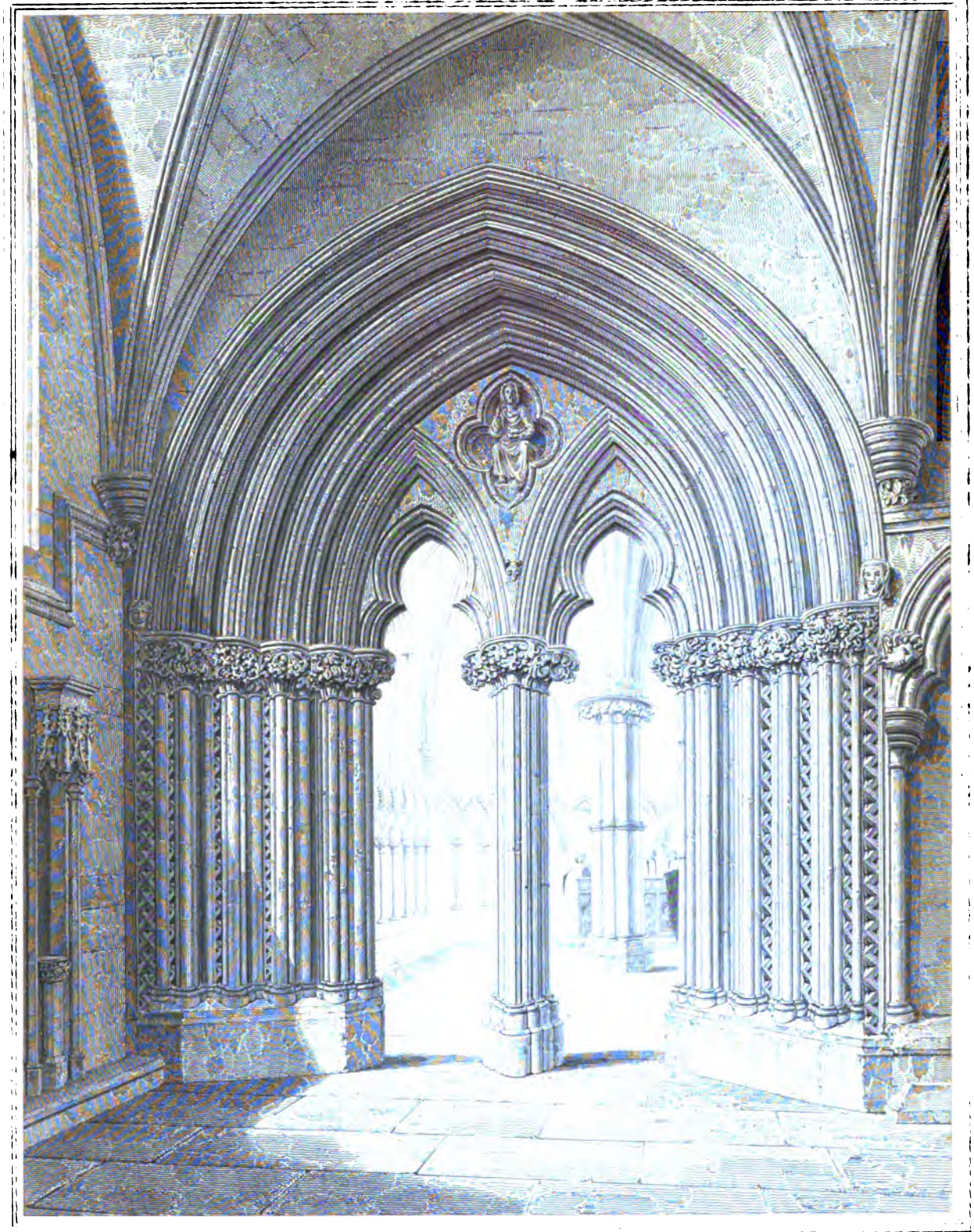

Drawn by F. Mackenzie. *South side Nave, Rochester Cathedral.* Engraved by J. Le Keux.

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TO THE MASTER MASONS.
To ROBERT JOHN HASLER Esq.r F.S.A. as a testimony of respect. This Plate is inscribed by the Author.
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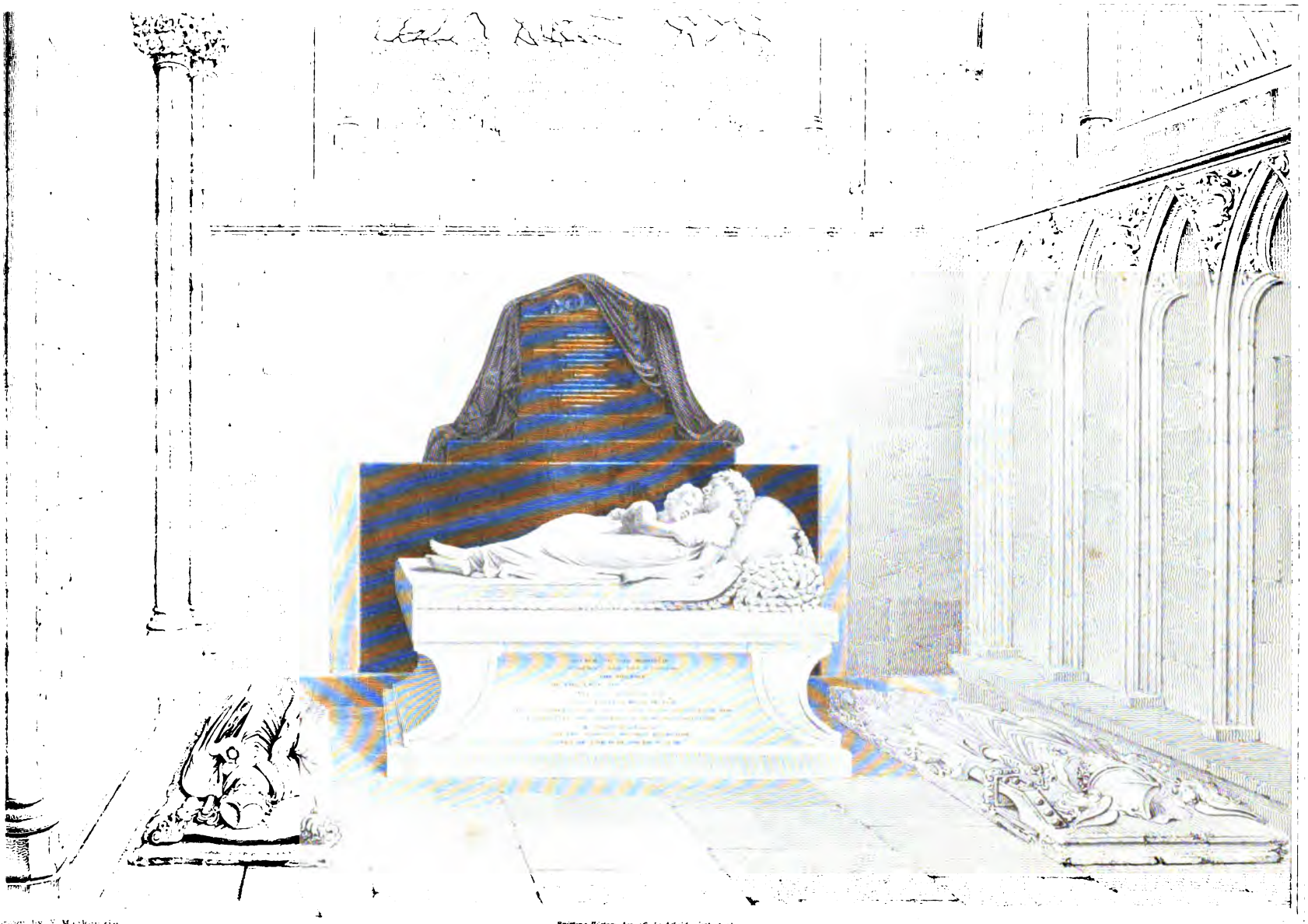

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Britton's History &c. of Lichfield Cathedral.

LICHFIELD CATHEDRAL CHURCH.

VIEW OF A MONUMENT

BY F. L. Chantrey Esq.^R R. A.

TO THE VERY REV.^D JOHN CHAPPEL WOODHOUSE D.D. *DEAN OF LICHFIELD.*

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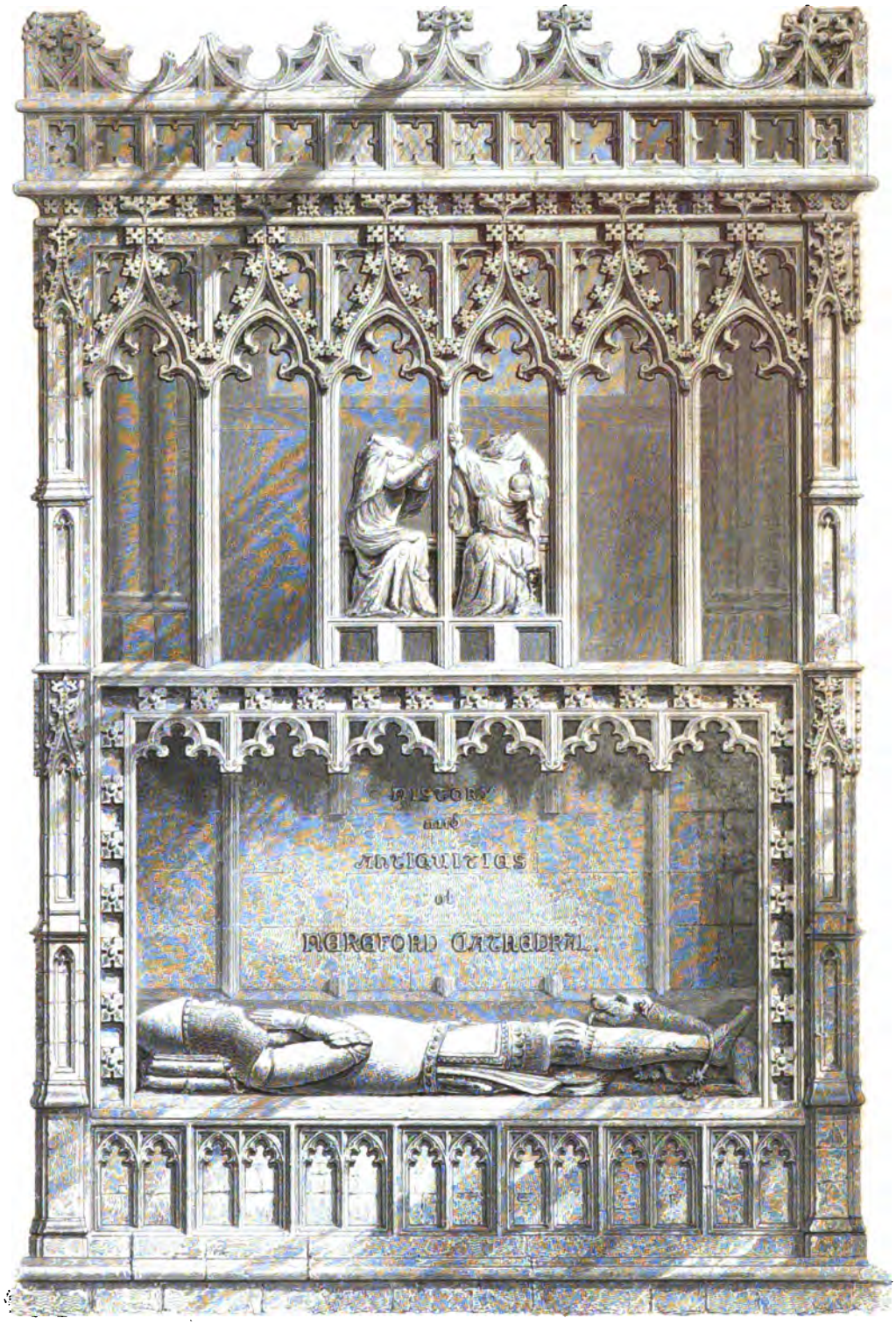

T H Clarke del.

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THIS PLATE IS RESPECTFULLY INSCRIBED,
BY PERMISSION OF THE MOST REV. THE LORD ARCHBISHOP OF CANTERBURY,
TO the REVD HENRY LEE WARNER, Prebendary of HEREFORD CATHEDRAL, this Plate is most respectfully dedicated by
THE AUTHOR

London Published Nov. 1, 1818, by Longman & Co. Paternoster Row

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THE

HISTORY AND ANTIQUITIES

OF

THE CATHEDRAL CHURCH

OF

HEREFORD;

ILLUSTRATED BY

A SERIES OF ENGRAVINGS

OF

VIEWS, ELEVATIONS, AND PLANS OF THAT EDIFICE,

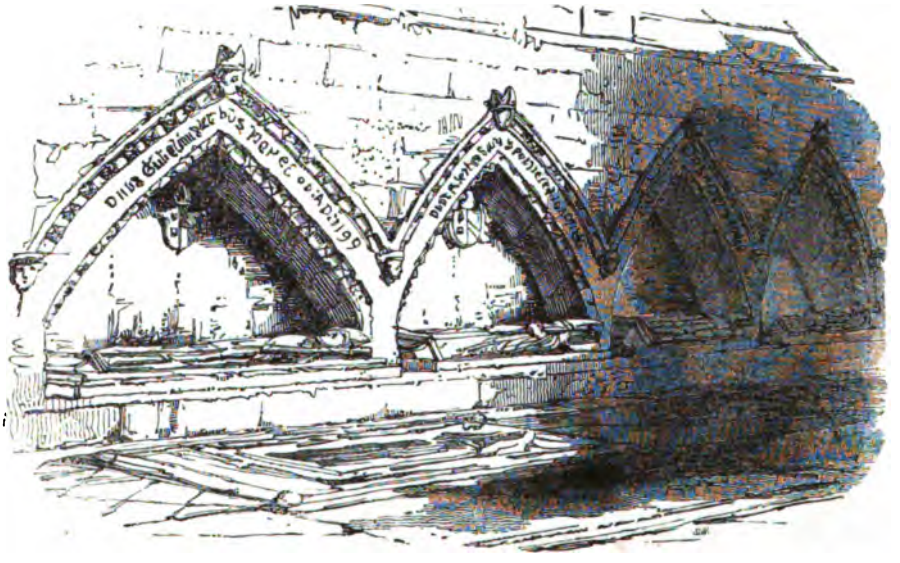
WITH

BIOGRAPHICAL ANECDOTES OF EMINENT PERSONS

CONNECTED WITH THE ESTABLISHMENT.

BY JOHN BRITTON, F.S.A.

ETC.



W. H. Bartlett, Del. MONUMENTAL NICHES IN S. AILE OF CHOIR. *S. Williams, Sc.*

LONDON:

M. A. NATTALI, 19, SOUTHAMPTON-STREET, COVENT-GARDEN.

1836.

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MARCHANT, PRINTER, INGRAM-COURT, FENCHURCH-STREET.

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TO

THE HONOURABLE AND VERY REVEREND

EDWARD GREY, D.D. DEAN OF HEREFORD,

AND TO

THE REV. HUGH HANMER MORGAN, B.D. CHANCELLOR AND CANON RESIDENTIARY,

THE REV. THOMAS HUNTINGFORD, M.A. PRECENTOR AND CANON RESIDENTIARY,

THE REV. RICHARD WALOND, M.A., TREASURER,

THE VENERABLE J. J. CORBETT, M.A. ARCHDEACON OF SALOP,

THE VENERABLE HENRY WETHERELL, B.D., ARCHDEACON OF HEREFORD,

AND

THE REV. THOMAS RUSSELL, M.A., THE REV. THOMAS UNDERWOOD, M.A.,

THE REV. JOHN CLUTTON, D.D., AND THE REV. HENRY C. HOBART, M.A.,

CANONS RESIDENTIARY,

THIS VOLUME

ILLUSTRATIVE OF THE HISTORY AND ARCHITECTURE OF THE CATHEDRAL OVER WHICH THEY PRESIDE,

IS, WITH PERMISSION, RESPECTFULLY INSCRIBED BY

Feb. 1831. THE AUTHOR.

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PREFACE.

If literature, like the commerce, trade, and manufactures of the country, has suffered in the general depression of the times, it cannot excite the surprise of the sound politician; for he is aware that every thing dependent on national wealth must ebb and flow with the corresponding fluctuations of the country. It is, however, an admitted fact, that the higher classes of literary works were more encouraged, and better appreciated, when the nation was involved in a merciless conflict with France than they have been since. It cannot be denied, also, that during the last twenty years literature, with public taste, and public opinion, have undergone a palpable change. The reading time, and reading thoughts of men, are now almost wholly occupied in diurnal politics, cheap and attractive publications, and popular novels and pamphlets. These emerge almost daily and hourly from the rapidly multiplying steam presses of the time, and combined with engravings on steel, which produce almost an indefinite number of impressions of prints, and with the improved execution of lithography, have co-operated to produce not merely a reform, but a real revolution in literature. Although in this great change the "Cathedral Antiquities" has not been surpassed by any cheaper rival work, nor by any thing competing with it in all the different departments of its execution, yet, as its sale does not repay the expenses appropriated to its execution, it is not reasonable to expect that either author or publishers will prosecute such a publication at a loss: nor can they reconcile themselves to the mortifying situation of continuing the work at inferior prices and reduced quality.

In prosecuting the "Cathedral Antiquities," the Author has devoted nearly twenty years of an active, anxious life, zealously

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devoted to the subject; and had public encouragement kept up rather than damped his energies, he would ere now have completed the illustration and historical display of all the English Cathedrals.

On commencing the History of Hereford Cathedral, the Author applied to the late Dean for permission to make drawings, and personally to examine the Church under his care and custody; soliciting at the same time liberty to inspect any archives that would be likely to elucidate the history, and thus gratify public curiosity. He further intimated, that he hoped to be indulged with some encouragement from the members of the Cathedral, as he had hitherto struggled with inconveniences and losses in prosecuting his arduous and expensive publication. Alarmed at this intimation, and probably never having heard of the "CATHEDRAL ANTIQUITIES," or its author, the timid Dean advised the antiquary not to trouble himself about Hereford Cathedral, as a publication on it might be likely to involve him in further losses. Thus repressed, and certainly not a little mortified, the Author determined to leave that city, and seek a more courteous and kindly reception from the temporary guardians of another Cathedral. Some gentlemen of the city and county, attached to antiquarian pursuits, and proud of their provincial Minster, not only urged the Author to prosecute his proposed work, but persuaded their respective friends to patronize it. He has complied with their wishes; and he also hopes that he has been fortunate enough to gratify their expectations, and justify their favourable opinions. For the local patronage he has received he feels obliged and is grateful; and cheerfully acknowledges that the History of Hereford Cathedral has experienced more support from that district than any previous volume from local patronage.

That the Author has taken some pains to investigate and elucidate the history of the Cathedral, will appear to those who will examine the references in the following sheets; and that he has endeavoured to illustrate and exemplify the architectural styles and

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peculiarities of the Church, will be evident to all persons who can appreciate the engravings of the volume. Having been engaged in topographical and antiquarian literature for more than thirty years, and read and analysed the published works of every English writer on the Cathedrals, and, indeed, on all other antiquities, the Author now ventures to express his opinions on some occasions perhaps rather more decidedly and plainly than is customary with churchmen who seek preferment, or with many other persons who are more inclined to adopt the prejudices and dogmas of sects and parties than think for themselves, and dare express their thoughts in unreserved phraseology. These are not equivocating, temporizing times: and an author is not deserving that honourable appellation who will truckle to vice, folly, and imbecility, although it may be decorated with a crown, mitre, or a coronet.

In taking leave of the present volume, and of the city of Hereford and its connexions, the author most cheerfully tenders his best acknowledgments and thanks to the following gentlemen, for literary communications and personal civilities: — The Rev. HENRY LEE WARNER:—The Rev. H. H. MORGAN:—The Rev. T. GARBETT:—The Rev. A. J. WALKER:—THOS. BIRD, Esq. F. S. A.:—RICHARD JONES POWELL, Esq.:—Dr. MEYRICK:—ROBERT ANDERSON, Esq.—The Rev. W. J. REES:—WILLIAM HOOPER, Esq.;—and Messrs BUCKMAN, R. B. WATKINS, and VALE.

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THE

HISTORY AND ANTIQUITIES

OF

HEREFORD CATHEDRAL.

CHAP. I.

HISTORICAL REVIEW OF THE ESTABLISHMENT OF THE SEE, AND FOUNDATION OF THE CATHEDRAL OF HEREFORD; WITH NOTICES OF PUBLIC EVENTS CONNECTED WITH THE ESTABLISHMENT, AND BRIEF ACCOUNTS OF THE MOST EMINENT PRELATES WHO HAVE SUCCESSIVELY PRESIDED OVER THE DIOCESS.

In all antiquarian and historical narratives it is very desirable to trace every fact, or presumed fact, to its source—to ascertain the true origin and commencement of a see, a state, or an invention which by time and progressive improvement has grown to importance and greatness; but, unfortunately, our curiosity is seldom satisfied on these points. Antiquaries, perhaps, more than any other class of writers, are destined to explore the dark and obscure labyrinths of legendary story,—the credulous relations of one annalist, and the misstatements of another, till they mistrust the accuracy and fidelity of every one. An endeavour to verify the date of the first establishment of Christianity in this part of Britain, and to fix the foundation of the See and enthronement of the first prelate, shews how extremely difficult it is to arrive at facts, and to obtain satisfactory evidence. It is not sufficient that a cloistered chronicler of the tenth century states on his parchment roll, or in an abbey register, that a certain event occurred at a given time in a

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previous century; for he may have been misinformed, or he may have credulously and unhesitatingly repeated what had been related by a former scribe. The monkish annalists of the olden times rarely, if ever, exercised a fastidious spirit of inquiry, or manifested much discrimination in their writings. William of Malmesbury may be regarded as the best of the class. From such sources, however, it is almost impracticable to obtain a firm unequivocal foundation for the history of any ancient religious establishment. Wanting this, we must supply its place with the best materials which can be gleaned from old writers, or from the learned inferences of modern authors. All these will be carefully and scrupulously employed on the present occasion; and whilst it will be both a duty and pleasure to me to exercise the most diligent exertion to obtain, and the best judgment to display authorities, the reader will doubtlessly admit only such evidence as satisfies his own mind.

As the city of Hereford has nothing indicative of Roman occupancy, either in name or remains, we must refer its origin, or at least its historical distinction, to an Anglo-Saxon era. Seated in that part of England which constituted the Mercian kingdom, we find the annals of the town and See intimately blended with those of the government, the wars, and the institutions of the state. In the "History of Lichfield Cathedral" I have already had occasion to notice the establishment of Christianity in the Mercian province early in the seventh century: Archbishop Usher, however, states that there was a See at Hereford as early as 544, when an archbishop resided at St. David's. In 601 a Bishop of Hereford is said to have been one of seven English prelates who attended an ecclesiastical synod at Canterbury under Augustin, when Pope Gregory's answers to that archbishop's questions were discussed. According to some authors the Mercian bishopric was divided into five, in the year 673, by Archbishop Theodore's canons. Johnson, in his "Collection of Ecclesiastical Laws," admits that the history of the church, at that period, "is very dark." King Ethelred having devastated part of Kent, drove Bishop PUTTA from his seat at Rochester, who, after wandering about for some time instructing the clergy in music, was appointed by Theodore, Archbishop of Canterbury, to a new See at

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Hereford. Ralph Higden intimates that he paid more attention to music than to his new office: and we seek in vain to find any memorable act or event connected with his life or prelacy. We find the names of *Tirktell*, *Tortere*, and *Walstod* in sequence to that of Putta, and learn that the last commenced a magnificent "cross of gold and silver," which CUTHBERT, the next prelate, finished, and caused to have inscribed upon it some verses commemorative of his predecessors. "The character of Cuthbert," observes Mr. Duncombe, "as far as can now be collected, appears to have been that of a man of probity and worth. He reformed many errors in the conduct of the clergy, as well as in that of the laity; and, by his injunctions, the Lord's prayer and the Apostles' creed were read to the people in the English language. He also obtained from the Pope a dispensation for allowing burials within towns and cities, a practice not allowed before his time, which was much abused afterwards, and which might well have been omitted always."[1] In 741, he was translated to the See of Canterbury, which he held until his death.[2]

PODDA, his successor, was present at an ecclesiastical council held at Clovesho, in 747; "WULWARDUS Herefordensis Ep. orientaliū Anglorum" is enumerated as one of those bishops who became suffragan to the Archbishop of Lichfield, when that See had been made metropolitan in the place of Canterbury.[3] Hereford, as well as the whole Mercian kingdom, was destined to experience considerable changes about this time. In 793, Ethelbert, King of the East Angles, visited the court of Offa, the Mercian King, to claim the hand of his daughter Ælfrida in marriage. The Queen of Offa, however, opposed the match, and insinuated that the marriage was only sought as a pretext to occupy the Mercian throne. Indignant at this, Offa employed an assassin to murder his guest, by cutting off his head, which being effected, the body was privately buried on the bank of the river "Lugg," near Hereford. According to the Monkish Annalist, "on the night

[1] History, &c. of the County of Hereford, vol. i. p. 449.

[2] See History, &c. of Canterbury Cathedral, pp. 13 and 27.

[3] Matthew of Westminster, edit. 1601, p. 143. This measure was effected by the influence of Offa, King of Mercia, in resentment for some injury, real or pretended, which he had sustained from the Archbishop of Canterbury.

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of his burial a column of light, brighter than the sun, arose towards heaven;" and three nights afterwards the figure (or ghost) of King Ethelbert appeared to Brithfrid, a nobleman, and commanded him to convey the body to a place called '*Stratus Waye*,' and to inter it near the monastery there. Guided by another column of light, Brithfrid, having placed the body and the head on a carriage, proceeded on his journey. The head fell from the vehicle, but having been discovered by a "blind man," to whom it miraculously communicated sight, was restored by him to the careless driver. Arrived at his place of destination, which, according to the Chronicler, was then called in English "*Fernlega*," in Latin "*Saltus Silicis*," and which has since been termed *Hereford*, he there interred the body.

Asser, the biographer of King Alfred, relates that the miracles worked at the tomb of the martyred monarch were so numerous and incredible that Offa was induced to send two bishops to Hereford to ascertain the truth of them. These messengers having had an opportunity of witnessing the saint's interposition in favour of a Welsh nobleman who had been afflicted with the palsy, reported the same to their royal master, who, as an expiation for his crime of incredulity, conferred on the Saint a tenth of all his possessions, "many of which," adds the Chronicler, "the church of Hereford now holds."[4] This frivolous, but sinister romance, is related here merely as illustrative of the superstition of the times.

After the death of Offa, and of his son Egfrid, Milfred, who was viceroy, according to the same authority, expended a large sum of money in building "an admirable *stone church*" (ecclesiam egregiam, lapidea structura) at Hereford, which he consecrated and dedicated to the murdered monarch, and endowed with lands and enriched with ornaments.

When Milfred re-founded the Church of Hereford, he is reported to have appointed a Bishop, but the name of that person is not given. *Acea* was present at the council of Beaconsfield in 800;[5] *Cedda*, by the words "ego Cedda Herefordensis aspiravi," subscribed as witness to a charter granted

[4] Chronicon Johannis Brompton, in Decem script. ap. Twisden, ed. 1652, col. 750.

[5] Wilkin's Concilia Magnæ Britanniæ, vol. i. p. 162.

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by Whitlaf, King of Mercia, to the abbey of Croyland in 833;[6] he died in 857, and was succeeded by Albert. Of the intervening bishops until the commencement of the eleventh century nothing is known but their names, and even those are disputed. William of Malmesbury, who with trifling variations has been followed by Leland and all subsequent writers, thus enumerates them: — "Esna, Celmund, Utel, Wlfeard, Benna, Edulf, Cutulf, Mucel, Deorlaf, Cunemund, Edgar, Tidhelm, Wlfhelm, Alfricus, Athulfus, and

ETHELSTAN."[7] During the long and obstinate contests which preceded the establishment of the Danish dominion in England, the Church of St. Ethelbert, in common with the other religious establishments of the country, doubtless suffered from the ravages of war: the episcopal lands were desolated, the ecclesiastics dispersed, and the conventual buildings, with the Church, became ruinous. Ethelstan, immediately after his appointment to the bishopric, is reported to have repaired, or, according to some authorities, rebuilt the Cathedral of Hereford. His exertions were, however, of no avail, for during the continuance of hostilities between King Edward the Confessor, and Algar, the son of Leofric, Duke of Mercia, who had been unjustly deprived of his estates and banished the realm—the canons were slain or taken prisoners, the sanctified relics of the martyred Ethelbert were destroyed, and the Church was materially injured by fire.

The writer of the Saxon Chronicle, under the year 1055, speaking of the ravages and enormities perpetrated by Earl Algar, and his ally, Griffin, King of Wales, says: — "They went to the town (of Hereford) and burnt it utterly, and the large minster also, which the worthy Bishop Athelstan had caused to be built, that they plundered and bereft of relic and of reef, and of all things whatever, and the people they slew and led some away."[8] The Chronicle of Mailros, under the same year, more explicitly states, that the Danes "burnt the city of Hereford, and the Monastery of St. Albert, the

[6] Hist. Ingulphi, in Gale's Quindecim Scriptores, ed. 1691, vol. i. p. 2.

[7] William of Malmesbury, De Gestis Pontificium Anglorum in Script. post Bedam, ed. 1601, p. 285.

[8] Saxon Chronicle, Ingram's ed. p. 245.

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King and Martyr, and slew the canons and about four hundred others."[9] Simon of Durham and Roger Hovedon both concur in stating that " Earl Algar and his partisans entered Hereford, and having slain seven canons who were defending the entrance of the principal basilica (principalis basilicæ), and burnt the monastery which the good Bishop Athelstan had built, with all the ornaments and the relics of St. Ethelbert and other saints, they killed and took captive the townsmen, and reduced the city to ashes."[10]

Athelstan did not long survive the calamities which had befallen the establishment over which he presided, but died February 10, 1055, and was interred at Hereford " in the Church which he had *built from the foundations (in ecclesia quam ipse construxerat a fundamentis*"[11]). He had for thirteen years previously been afflicted with blindness, and the duties of his office had been fulfilled by the Bishop of St. David's. To Athelstan succeeded

LEOFGAR, " Earl Harold's mass-priest," who had held the See only three months, when, to check an hostile incursion of the Welsh, he exchanged the mitre and the crozier for the helmet and the sword, and led his retainers to the battle-field. The carnal weapons appear, indeed, to have been more familiar to him than the spiritual ones, for, according to the Saxon Chronicler, " he wore his knapsack in his priesthood, and when he was made a bishop, relinquished his chrism and his rood, and took to his sword and spear."[12] The expedition was, however, unsuccessful, and Leofgar, with many of his followers, were slain. He has been characterised by Matthew of Westminster, as " a servant of God, a man perfect in religion, a lover of churches, a reliever of the poor, a defender of widows and orphans, and the possessor of chastity."

9 Quindecim Scriptores, ap. Gale, ed. 1691, vol. i. p. 158.

10 Simon Dunelm in Decem Script. ed. 1652, col. 188, and Roger Hoveden in Script. post Bedam, ed. 1601, p. 443.

11 Roger Hoveden, in Script. post Bed. p. 444. From this passage it may be inferred that the Church of St. Ethelbert had not been wholly destroyed by Earl Algar: but that the wood work and combustible parts only were supposed to have been burnt.

12 Saxon Chronicle, Ingram's ed. p. 246.

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After Leofgar's death, the vacant See was granted in trust to ALDRED, Bishop of Worcester, on whose promotion to the archbishopric of York, in 1060, it was conferred by King Edward the Confessor on

WALTER, a native of Lorraine, and chaplain to Queen Egitha.[13] Being a foreigner, he was favoured by the new Norman monarch, who allowed him to retain his ecclesiastical honours and emoluments, when many other prelates and abbots who had opposed the Normans were dispossessed of their respective appointments, and their places supplied by either dependants or countrymen of the Conqueror. One of his enemies invented a ridiculous and humiliating story against the bishop, which was readily believed and circulated by those clergy who had been superseded by foreigners. This tale having reached the court, excited the severe reprehension of the monarch, who issued an injunction of punishment against any person who should be convicted of slandering the calumniated bishop.[14]

ROBERT LOZING, ROBERTUS LOTHARINGUS, or ROBERT OF LORRAINE, next succeeded, and was consecrated in 1079. As a poet, a mathematician, and an architect, he was superior to most of the churchmen of the age in which he lived: but was so superstitious, that when requested by Remigius, Bishop of Lincoln, to attend at the dedication of the church in that city, he consulted the stars, and fancying them unpropitious, declined the journey. Intimate with Wulstan, Bishop of Worcester, it is related in the silly Monkish Annals, that during the last illness of that prelate, Lozing being at court, a vision of his friend appeared to him in a dream, and said, " If you wish to see me before I die, hasten to Worcester." Obtaining leave from the king, he travelled night and day till he reached Cricklade, where, overcome by fatigue, he retired to rest. The vision again appeared, and said, " Thou hast done what fervent love could dictate, but art too late. I am now dead, and thou wilt not long survive me: but lest thou should'st consider this as a fantastic dream, know, that after my body has been committed to the earth, a gift shall be given thee, which thou shalt recognise as having belonged to

[13] Hist. Ingulphi in Quindecim Script. ap. Gale, ed. 1691, vol. i. p. 67.

[14] William of Malmesbury, in Script. post Bedam, ed. 1601, p. 286.

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me." On the following morning Bishop Lozing proceeded to Worcester, and having performed the obsequies of his deceased friend, was preparing to return home, when the prior said to him, " Receive as a testimony of our departed lord's love this lamb skin cap which he long wore." These words caused " his blood to run cold," for he remembered the prediction that he had not long to live: and the same annalist relates that Wulstan died in January, 1094, and Robert did not survive the following June. Bishop Lozing is celebrated as having commenced the rebuilding of the Church of Hereford, which had remained in ruins since the time of Earl Algar. He is said to have adopted as a model the church of Aken, now called Aix-la-Chapelle, in Germany,[15] which is supposed to have been erected by Charlemagne.

GERARD, the nephew of Walkelin, Bishop of Winchester, and chancellor both to William the Conqueror and William Rufus, succeeded to the Bishopric of Hereford; but being promoted in the following year to the archiepiscopal see of York,[16] King Henry I. appointed *Roger Lardarius*, who, as his name implies, was a servant of the royal household. This person died at London, before he had received the rites of consecration, which, according to William of Malmesbury, he was so anxious to enjoy, that on his death-bed he sent to the Archbishop of Canterbury to attend him for that purpose.[17] After Roger's decease, the King, in defiance of the ecclesiastical canons, which forbade churchmen to receive investiture from lay hands, preferred to the bishopric, in 1102,

RAYNELM, or RAYNALD, the Queen's chancellor.[18] The Pope, however, refused to confirm the appointment, and Anselm, Archbishop of Canterbury, having in the following year explained to the King, in a general council held in St. Paul's Church, London, the relative privileges of the clergy and the laity, Reynald, notwithstanding the opposition made by his royal master, surrendered his bishopric.[19] Henry, exasperated at his ready compliance

[15] William of Malmesbury in Scriptores post Bedam, ed. 1601, p. 286.

[16] Eadmeri Hist. sui Sæculi, ed. 1622. p. 35. 62.

[17] William of Malmesbury, ut supra.

[18] Matthew Paris, per Watts ed. 1640, p. 58.

[19] Ibid, p. 59.

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with the will of the archbishop, banished him from court, and it was not until 1107, when it had been decided that those prelates who had been instituted by the King should retain their sees, that he was confirmed in his office. He performed the duties of his station with great credit, but it is related that he was addicted to intemperance, and dying of the gout in 1115,[20] he was interred in his Cathedral. In an obituary of the Canons of Hereford, Reynelm is commemorated in these words: "5 Kal. Oct. obitus Renelmi episcopi, fundatoris ecclesiæ Sancti Ethelberti."[21] From this passage it has been inferred that Reynelm completed the *new Church* which had been commenced by his predecessor.

GEOFFRY DE CLIVE, or DE CLYVE, the succeeding Bishop, was distinguished for his temperance and the simplicity of his dress; he was partial to agricultural pursuits, by which he increased the episcopal revenues. He died in February, 1119, having presided over the See only four years. The short lives of the two last prelates gave rise to a proverb, "That no Bishop of Hereford lives long."[22]

RICHARD DE CAPELLA, the "clerk of the seal," succeeded to the vacant See, January 6, 1121,[23] but held it only six years, when he died at Ledbury, and was interred in his own Church. This prelate contributed much towards building the Wye-Bridge at Hereford. He had a dispute with the contemporary Bishop of Landaff, respecting the boundaries of their respective diocesses, which was referred to Pope Honorius II., and by his holiness transferred to the Archbishop of Canterbury.

ROBERT DE BETUN, a native of Flanders, who had previously been Prior of Lanthony, was consecrated, according to Godwin, at Oxford, in 1131. From an account of his life, written by William de Wycumb, his successor in the priory, the following particulars are derived. His parents were of superior rank, and he received his early education from Gunfrid his brother,

[20] Will. Malmesb. in Script. post Bedam, ed. 1601, p. 287, Matth. of Westminster, and Ralph de Diceot.

[21] Hist. and Antiq. of the Cathedral Church of Hereford, 8vo. Lond. 1713, App. p. 27.

[22] Will. Malmesb. in Script. post Bed. p. 289.

[23] Annales Winton. in Wharton's Anglia Sacra, vol. i. p. 298.

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a teacher of celebrity. When very young he was distinguished for great attention to his studies: and delighted so much in prayer, fasting, and other religious exercises that he obtained the appellation of "our father." Determined to lead a monastic life, he became a canon in the Priory of Lanthony, and obtained celebrity for his theological acquirements, and for his strict adherence to the rules of his order. On the death of Hugh de Lacy, Earl of Hereford, he was appointed to superintend the building of a religious house at Weobley, where that nobleman was buried. According to his biographer, he exerted himself so much, by working as a common labourer, that his health was injured, and he was recalled to the Priory he had previously left, where he was soon afterwards made superior. In this new situation he soon became pre-eminent for all the cardinal virtues. By his endeavours, the number of canons was increased, religious duties were more strictly attended to, the good rewarded, the evil exhorted and reproved, insomuch that his fame spread over the whole kingdom. The See of Hereford being vacant, Betun was recommended to the King by the Earl of Gloucester, as a fit person to enjoy the episcopal dignity, and the bishopric was consequently offered to him, which, after much hesitation, he accepted.[24]

Of his activity in the prompt discharge of the duties of office, his perhaps too partial biographer gives an animated and elaborate account, which he concludes with some general observations on his character and disposition; whence it is inferred that he possessed almost every virtue belonging to man. As an instance of his humanity and disregard of personal safety, it is said that when journeying with one of his canons, the latter, more intent upon psalm-singing than the management of his horse, fell over a bridge into the river beneath. The bishop, perceiving the accident, unhesitatingly leaped into the water, and having rescued the canon from his perilous situation, received the applauses of all, whilst the unfortunate priest was derided as an effeminate knight, who could not make a day's journey

[24] Vita Roberti Betun Ep. Heref. in Wharton's Anglia Sacra, vol. ii. p. 297, et seq. There is a manuscript Life of Betun in the library of the episcopal palace at Lambeth; another was in the library of Holm-Lacy; and Thomas Bird, Esq. of Hereford, has either a copy of it or another memoir.

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without refreshing himself with a bath. Another instance of his humanity, no less creditable to him, is related. Travelling in an unfrequented part of the country, he heard a child crying, and soon found its mother, apparently sleeping, by the road side. On examination, however, the woman proved to be dead, when the humane prelate not only conveyed the body on his own horse to a place of interment, but performed the funeral rites, and made ample provision for the support of the orphan.

Notwithstanding the suavity of Bishop Betun's disposition, the inferior officers of his church rebelled against his authority, and he was necessitated to appeal to the court of Rome for protection. He had scarcely obtained the papal sentence in his favour when he was assailed by troubles from another quarter. During the contentions between Stephen and the Empress Maud for the throne, the country was almost devastated by the warlike adherents of the contending parties. The city and diocess of Hereford were involved in the general calamity attendant upon civil war. The episcopal lands were laid waste, and many of the buildings demolished, the clergy were dispersed, the Cathedral was deserted, and the Bishop himself compelled to seek safety in disguise and flight. Peace, however, was once more restored; Betun returned to his See, recalled his scattered flock, cleaned and repaired the Cathedral, and caused divine service to be again celebrated within its walls.

From the following passage in Madox's History of the Exchequer, vol. i. p. 306, it may be inferred that in or shortly before the fifth of King Stephen (1139–40), the bishopric of Hereford was vested in the crown:—"Gaufridus Cancellarius r̃. c̃. de iiij^{l}. & xij^{s}. & vj^{d}. de veteri firma Episcopatus de Hereford."—Mag. Rot. in Scac. 5 Steph. r. 14. b. This strongly corroborates the statement of Betun's biographer.

Our prelate was soon afterwards summoned by Pope Eugenius to a general council held at Rheims, in which city he died on the tenth kalends of May, 1148. His remains were brought to England, and interred in the Church of which he had been so distinguished a member.

Of Gilbert Foliot, Abbot of Gloucester, who was preferred to the See of Hereford in 1149, and translated to that of London fourteen years after-

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wards, a memoir has been given in the author's "History of Gloucester Cathedral."[25]

ROBERT DE MELUN, called *Robertus Dunelmensis*, Prior of Lanthony, next succeeded, and was consecrated at Canterbury on the 22d of December, 1163.[26] He died on the 4th kalends of March, 1167, and was interred in the south aile of the Cathedral, where an inscription records his name. He is designated by the author of the annals of St. David's, "Episcopus Anglorum sapientissimus."[27] In consequence of the disputes between the King and the clergy, which preceded and followed the murder of Archbishop Becket, the See of Hereford remained vacant six years, during which time its possessions were let to farm, and the profits thence arising paid into the exchequer.[28] When, however, the King had submitted to the papal authority, in 1173,

ROBERT FOLIOT, Archdeacon of Oxford, a personal friend and fellow student of Archbishop Becket, was appointed bishop, and was consecrated on the 6th of October, in the following year.[29] Foliot was one of the four English bishops who, in 1179, attended the Lateran council for the purpose of making oath that they would not do, or cause to be done, any thing to

[25] He was annually commemorated by the Canons of Hereford on the 13th kalend of February, as one "qui multa bona contulit Herefordensi capitulo." Hist. and Antiq. of the Cath. of Hereford, App. p. 6.

[26] Chron. Gervas. Dorobern, col. 1385. Gilbert Foliot wrote a Commentary on the Canticles, which was published by Junius, 4to. London, 1638. There are seven letters of his among those of Thomas à Becket, whose principal adversary he was. Bale has given a list of his writings.

[27] Wharton's Anglia Sacra, vol. ii. p. 649. Robert de Melun's System of Divinity, in manuscript, is preserved in the library of St. Victor, at Paris, and is often cited by Father Northood, in his notes upon Cardinal Pullus. Vide Dupin's Twelfth Century.

[28] Thus in Madox's History of the Exchequer, vol. i. p. 306, note. "Johannes Cumin r̃. c̃. de C. & xv^{s}. de veteri firma Episcopatus de Herefordia: Et idem de nova firma de ccc^{l}. & xj^{s}. & iiij^{d}.;" Mag. Rot. 16 Hen. II. Rol. 4. And again, p. 642. "Johannis Cumin debet xxx^{s}. de scutagio Militum Episcopatus in exercitum Hybernia de his quos Episcopus non recognoscit reddendos; quia Episcopatus tunc erat in manu regis." Mag. Rot. 20 Hen. II. r. 9. b.

[29] Math. Paris, by Watts, ed. 1640, p. 1173. See also Roger Hovedon.

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the injury of the King or the realm of England.[30] He dedicated the Abbey Church of Wigmore, which had been founded by Roger Mortimer, and in the words of Leland, " Diversa jocalia dedit eidem ecclesiæ die dedicationis ejusdem."[31] He presided over the See with great credit for thirteen years, and dying in 1186,[32] was buried in the south aile of the presbytery of his Cathedral, where a monument to his memory still remains. He was annually commemorated on the 7th ides of May, and is stated in the obituary of Hereford Cathedral to have given to that church " multa bona in terris et libris, vasis et ornamentis."[33]

WILLIAM DE VERE, a member of the illustrious house of Clare, succeeded to the vacant See, October 6, 1186. He received, and magnificently entertained at his palace, Baldwin Archbishop of Canterbury, the Lord Justice of England, and other distinguished persons. According to Godwin, this prelate was noted for the number of buildings he erected. Dying in December, 1199, he was succeeded by

EGIDIUS, or GILES DE BRUSE, or BRAOES, a son of William, Lord Brecknock, who was consecrated on the 24th of September, 1200. Living in the turbulent times of the baronial wars, he was compelled to leave his See, the temporalities of which were seized by the crown. This prelate is considered to have built the great central *tower;* and an effigy in the south aile, with the model of a church in one hand, is said to commemorate him and the event. On returning to take possession of his See, he died at Gloucester, on the 17th of November, 1215, and was interred in his own Cathedral.

HUGH DE MAPENORE, his successor, and who was then dean of the church, was consecrated at Gloucester, December 6, 1216, but did not preside in it much more than two years, when

HUGH FOLIOT, Archdeacon of Salop, was advanced to the See, in which he was consecrated November 1, 1219. Connected with the town of Ledbury, he founded and endowed an hospital there, and also founded two

[30] Holinshed's Chronicle, vol. ii. p. 178.
[31] Itinerary, vol. viii. fo. 78.
[32] Wharton's Anglia Sacra, vol. i. p. 477.
[33] Hist. and Antiq. of Heref. Cath. App. p. 12.

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chantries in the chapel of St. Catherine's on the south side of the Cathedral.[34] According to Hill's MSS., he granted forty days indulgence for seven years to all persons who contributed towards the building of St. Paul's Cathedral, in London. He died July 26, 1234, when

RALPH DE MAYDENSTAN, or MAIDSTONE, his birth-place, was named and consecrated bishop. Besides purchasing for himself and his successors in the See, a house in London, for one hundred and fifty pounds, he conferred on the canons of the Cathedral the church of Sellick, in Herefordshire, and on the See the advowson of the church of St. Mary Monthalt. Forsaking his prelacy in 1239, he became a Franciscan friar at Oxford, and thence moved to and joined the monks of St. Peter's at Gloucester, where he died, and was interred without any memorial.

PETER DE AQUABLANCA, or EGEL BLAUNCHE, was appointed to this See in opposition to a canon of Lichfield, a man of influence and high connexions, who was preferred by the clergy. The monarch, however, either from partiality to foreigners, or from other motives, gave the preference to Aquablanca, a native of Savoy, who is described as being of low origin. He proved himself a turbulent, ambitious, and mercenary man; and hence his acts and character are variously related by different monastic chroniclers. Having free access to the king, it is related that he advised the monarch to give all the church preferments to foreigners, and thus excited the hostility of the English clergy. According to Matthew Paris our prelate assumed the cross in 1250, and under the banner of the king of France went to the Holy Land. In 1258 he returned to England from the court of Rome, with letters from the Pope, which are described as having been forged by the bishop, commanding all religious houses to grant a tenth of their possessions towards carrying on the crusade.[35] The Chronicle of Dunstaple states that he "maliciously forged letters, as from the Pope, to demand money from the clergy."[36] The character of Aquablanca is brought out in consequence of the

[34] Leland's Itinerary, vol. viii. p. 37.

[35] Gale's Scriptores, vol. i. p. 348.

[36] See Hearne's edition, vol. i. p. 359.

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King's wishes to promote him to the See of Lichfield, in opposition to the canons of that church. He is then described "as manifestly an improper person, being a foreigner, ignorant of the English language, of bad character, and considered an enemy to the realm."[37] In 1263, he, with other foreign monks and prelates, was expelled from England; but in the following year he must have returned, as King Henry III. then reprimanded him in a letter, stating "that coming to Hereford to take order for the disposing of the garrisons in the marches of Wales, he found in the church of Hereford neither bishop, dean, vicar, or other officer to discharge the spiritual functions; and that the church and ecclesiastical establishment was in a state of ruin and decay. Wherefore, he commanded the Bishop, all excuses set aside, forthwith to repair to his church; and that if he did not do so, he willed him to know for a certainty, that he would take into his hands all the temporal goods belonging to the barony of the same, which his progenitors gave and bestowed for spiritual exercise therein, with a godly devotion."[38] It appears that this remonstrance, or royal command, made the Bishop return to his See; for Simon de Montford, Earl of Leicester, with his followers, afterwards seized the prelate in his church, and took from him all his wealth, imprisoned him in the castle of "Ordelay," and divided the treasure amongst themselves. Though branded with general reproach, and apparently in hostility with his flock and the clergy, it appears that he bequeathed one hundred and ninety-two bushels of corn to be distributed yearly amongst the members of the church, and two hundred bushels of wheat, to the poor of the diocess. He purchased the manor of "Homme Lacy," or Holme Lacy, and added it to the revenues of the Church; and was also much engaged in defending the liberties and privileges of the Bishop, and those of the Dean and Chapter against certain encroachments attempted to be made by the citizens. He founded a monastery at Aquabella, or Aqua-Blancha, in Savoy, the place of his birth, and to that monastery his heart was conveyed and enshrined. There is not, however, any mention of this event in the inscrip-

[37] Math. Paris, per Watts, p. 881.

[38] Wilkins's Concil. Mag. Brit. vol. i. p. 761.

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tion on his tomb at that town.[39] He died on the 27th of November, 1268, but his obit was annually celebrated on the 5th kalend of that month. He was succeeded by

JOHN BRETON, or DE BRETON, LL. D., who was a lawyer as well as a priest, and who has been generally noted in the legal annals, as author of "that excellent French manual of our laws, which bears the name of Briton."[40] It is entitled "De Juribus Anglicanis," and was written by command of the King. According to Fuller, in his "Worthies of England," the "tenor runneth in the King's name, as if it had been penned by himself." Sir Edward Coke describes him as a "man of great and profound judgment in the common laws, an excellent ornament to his profession, and a satisfaction and solace to himself." Bishop Nicholson suggests doubts respecting the authorship of the book, and, after examining different testimonies and authorities, says, "If I may be allowed to differ from all, I should think that the true writer of this abstract was that same John Breton whom we find one of the King's justices (together with Ralph and Roger de Hengham) in the first year of Edward the Second."[41] It appears that our Bishop died in the third year of the reign of Edward the First, and that the treatise in question contains reference to a statute passed in the thirteenth year of that reign.[42] Although the time of his death is stated by Godwin and others, May 12, 1275, no one has specified the place of his interment. His successor was a man of high repute during life, and obtained distinguished canonical honours after death.

THOMAS CANTILUPE, or DE CANTILUPE, was archdeacon of Stafford, and successively occupied the distinguished offices of Chancellor of the University of Oxford, and of the kingdom. He was son of William, Lord Cantelupe, and Millicent, Countess of Evreux. According to some writers he was a native of Lancashire; but Fuller states that Lord Cantelupe's

[39] See Archæologia, vol. xviii. p. 189, in which there is an account of the tomb by the Rev. T. Kerrich.

[40] Nicholson's Historical Library, fol. ed. 1736, p. 230.

[41] Ibid.

[42] See Kelham's edition of "Britton," with Notes, References, and Records, 8vo. 1762.

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" habitations were Abergavenny Castle, in Monmouth, and Harringworth, in Northamptonshire."

To write an account of the life of a saint, in the present day, with any thing like discrimination, or with a hope of furnishing an impartial and rational narrative, would be as vain as the attempt to fix the longitude, or assert the discovery of the philosopher's stone. Suffice it to remark, that a good sized volume has been published under the title of " The Life and Gests (or Virtues) of Sir Thomas Cantelupe,"[43] but it is so truly hyperbolical, credulous, and full of romance, that scarcely any part of it can be credited, and hardly two pages, out of about three hundred, have the character of real biography. From childhood to death Cantelupe is represented as all saintedness and perfection, wholly devoted to God, or rather to Catholic ceremonies; and yet the silly, purblind author pretends that he fulfilled all his worldly and professional duties in the varied offices of Chancellor of the University of Oxford, Chancellor of England, and Bishop of Hereford. He also describes the court, in which Lord Cantelupe and his family were domesticated, as replete with folly, immorality, and vice. " Infamy," he says, " is no where more in credit, nor vice so canonized: it is a school of Ægyptian hieroglyphics, where beasts and monsters are supposed to signify heroique virtues," (p. 38). Of a man who "suck'd in sanctity with his milk," and whose " childhood was a meer prologue, or dum show, before a trajedy of miseries," (p. 33,) although his whole life was exempt from every misery, according to the same author, there are few events to record, and few traits of character to comment on. The book referred to, said to be made up from evidences in the Pope's library, collected at the time and for the purpose of his canonization, is very meagre in biographical materials. It states that he was educated at home, sent to Oxford to study Latin and canon law,—to Paris for philosophy—returned to Oxford, where he was made Chancellor; and, " always advancing from good to better," was created High Chancellor of England under Henry the Third, and was

[43] In the old authors Gest is used to denote action, or event. Warton, in " History of English Poetry," derives it from the popular books entitled " Gesta Romanorum," containing narratives of adventures. See Nares's " Glossary."

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entrusted with the government of the kingdom during the absence of that monarch. Though nothing is inferred from those civil and honorary promotions by the credulous author, it must be clear that Cantelupe had some knowledge of business, of politics, of the intrigues of a vicious court, to deserve and obtain those honours and their consequent profits. He also contrived to secure a few clerical appointments, which must have enhanced his income and labours: he was Canon and Chantor of York, Archdeacon and Canon of Lichfield and Coventry, Canon of London and Hereford, also Archdeacon of Stafford. His last advancement and honour was to the See of Hereford, "where all voyced him their Bishop;" and where, says the same romancer, at the age of fifty-six, he was "set up as a light in the candlestick of the See," on the 8th of September, 1275. Here he appears to have ruled only about seven years, and not always in peace with the laity and clergy. Travelling to or from Rome, to obtain the co-operation of the Pope against Gilbert Clare, Earl of Gloucester, or John Peckham, Archbishop of Canterbury, or both, for with both he was embroiled in disputes, he was seized with illness at Civita Vecchia, in Italy, and died there on the 25th of August, 1282. His body, separated into three parts, as customary at that time with saints, was destined to honour and profit three separate places: the flesh was deposited in a church near the city of Florence, the heart inurned at Ashridge, in Buckinghamshire, England, and the bones conveyed to and deposited in the Lady Chapel belonging to Hereford Cathedral. Over these a tomb was erected: but his successor, who had been his secretary, finding the people prone to believe in miracles, and that such craft would tend to promote the fame of his Cathedral, had a great many performed at the tomb of the saint. According to Camden, Cantelupe's fame soon eclipsed that of St. Ethelbert himself; for, as Fuller quaintly but truly remarks, "Superstition is always fondest of the youngest saint." To keep up, or rather enhance this fame, the clergy of the Cathedral, most likely at the instigation of their Bishop, had the relics of the saint removed from the Lady Chapel, and enshrined in a new and splendid tomb, in the north transept, on the 6th of April, 1287. To give eclat to this translation, and consequently attract more devotees, it

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is related that Edward II. came from Calais on purpose to attend the ceremony. According to the unqualified assertions of the Catholic writers, not only visiters from all parts paid their devotions and oblations at the sainted shrine, but miracles without number were there performed. Healing the sick, restoring sight to the blind, and reanimating the dead were among these. Matthew of Westminster roundly asserts that these miracles amounted to the number of one hundred and sixty-three; and the English Martyrology augments the number to four hundred and twenty-five. In the "Life and Gests," the number is said to be "in a manner infinite," and that forty persons, one of whom was a public incendiary, and hanged as a just punishment for his infamy, were restored to life, through the instrumentality of the Hereford dead saint. It cannot but excite the pity and contempt of every rational person to peruse such impudent fabrications and falsehoods. These, however, are not merely repeated by old monastic chroniclers, but Alban Butler, and other modern authors who have written on such subjects, reiterate the same impious nonsense. Butler says that "Cantelupe subdued his flesh with severe fasting, watching, and a rough hair shirt, which he wore till his death, notwithstanding the colics and other violent pains and sicknesses with which he was afflicted many years, for the exercise of his patience."[44] The rodomontade of these writers not only excites our mistrust, but their contradictory statements respecting the time and place of his death, shew that none of them are to be credited. On the 3d of July, 1307, about twenty-five years after his decease, a commission was appointed, to continue for four months, to make inquiries respecting his life and character, for the purpose of canonization, and in which Richard Swinford, his successor, acted as solicitor. It is said that Cantelupe was the last Englishman who was canonized. From his time the Bishops of Hereford adopted his arms for their See, viz. Gu. three leopards' heads jessant with a fleur-de-lis issuing from the mouth, or. His monument, or shrine, will be described in a subsequent page.

Richard Swinford, the successor of Cantelupe, was noted for his pulpit

[44] Lives of the Fathers, &c. vol. x. p. 47, edit. 1815.

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eloquence, and resided long enough in the See to witness the effects of his master's miracles and canonization. By a document which Dr. Prattinton discovered among the evidences of Sir Thomas Winnington, Bart. of Stanford Court, in Worcestershire, it appears that Swinford's chaplain, John de Kemes, kept a journal, or register, of all the domestic affairs of the Bishop, from 1289 to 1290, and probably for other years. This document is a roll of several skins of parchment, one side of each contains the daily expenses attending the Bishop's table, specifying the remnants left, the costs of the stable, and an itinerary. The other side notices the summer and winter clothes, furs, spices, sugar, &c.; also expenses at the court of Rome, education of boys at Oxford, money laid out in Kent, where the Bishop built a chapel. He was at Sugwas, one of his seats, from the 30th of September, 1289, to the 21st of October, when he removed to Rosebury, another seat. In December he proceeded to Ledbury, thence to Newent, Hyneham, Prestbury, another seat, where he kept his Christmas, and where it appears that a sumptuous entertainment was provided, for one day. The following articles are specified; viz. a boar, ten oxen, eight porkers, sixty fowl, thirteen fat deer, and nine hundred eggs. He afterwards proceeded to London, where clothes, furs, &c. were purchased. The Bishop's travelling suite consisted of a company with from thirty to fifty horses. He appears to have remained in London only six days, and slept the first night, on returning, at Kensington. Swinford presided thirty-four years over his diocess, and died the 15th of March, 1316. He was buried in the Cathedral, but his tomb, or effigy, has been destroyed.

Adam de Orlton was consecrated at Avignon, in France, September 12, 1316, and whilst on an embassy to Rome, hearing of the death of the Bishop of Worcester, obtained the Pope's bull of advancement to that See in September, 1327. The chapter and the English king had previously elected and confirmed Wulstan de Braunsford in the See, but the Pope's influence preponderated, and Orlton was firmly seated at Worcester in 1329, where he presided six years, when he was advanced by the pontiff to the richer See of Winchester. This favouritism provoked the jealousy of the English

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monarch (Edward III.), who indicted Orlton in the ecclesiastical court:—First, for imprisoning the King's chancellor, in 1326; secondly, for a treasonable sermon preached at Oxford, accusing the king of tyranny, and inciting his subjects to depose and imprison him; and thirdly, for his endeavours to induce the Queen to desert her royal spouse. The parliament also accused him of lending the Mortimers money to oppose the King. For these offences he was placed at the bar for trial, when the Archbishops of Canterbury, York, and Dublin took him away, and insisted that, as a prelate, he was not amenable to a civil tribunal. Milner, in his "History of Winchester," vol. ii. p. 233, &c. calls him "an artful and unprincipled churchman, who had been one of the most active agents of the barons in their first war against the King, and for which he was tried and found guilty." He was deprived of all his property and banished. Returning, he obtained the patronage of the higher ruling powers, and was favoured by Edward III. He died during his prelacy in Winchester, in which Cathedral he was buried, in 1345. See History, &c. of Winchester Cathedral.

Thomas Carlton, LL.D. the successor of Orlton, was progressively appointed Treasurer of England, and Chancellor and Chief Justice of Ireland, also custos, or guardian of that kingdom. He appears to have resided in Ireland from 1337 to 1340, and consequently left his See during that time. Dying in 1340, he was interred in his Cathedral, where a statue, &c. was raised to his memory. The next prelate,

John Trellick, D.D. was an enemy to the plays or pageants which were frequently performed in churches, and also to matrimony. To prevent the first taking place within his diocess, he denounced all offenders with the "pain of cursing and excommunication;" and excommunicated one William Anthony, of Birmingham, for marrying a woman of Herefordshire. In advanced age he became too infirm to perform his official duties, and employed Thomas Trellick, Dean of Exeter, to officiate for him. He died in 1361, and was interred on the north side of the altar of his Cathedral, where a grave stone marks the spot. An engraved brass effigy with an inscription was removed, and the grave was opened in

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1813, when part of a crozier, and a seal of a pope's bull were found, and are preserved in a glass case in the Cathedral.[45]

LEWIS CHARLTON, or CAER-LEON, as called by Bale, was chancellor of Oxford in 1357, and was distinguished as a theologian, mathematician, and also for possessing some knowledge of medicine. Advanced to this See in 1361, he presided here till 1369, when he bequeathed several articles, and forty pounds in money, to his Cathedral, in which his remains were interred: he also left some books and vestments to other churches. According to Bale he wrote several works.

WILLIAM COURTENEY, one of the rich and influential family of that name of Devonshire, after receiving several appointments of honour and profit in the Cathedrals of Exeter, Wells, and York, was advanced to the See of Hereford in 1369, and soon afterwards promoted to the archiepiscopal chair of Canterbury. (See History, &c. of Canterbury Cathedral.)

JOHN GILBERT was translated from Bangor in 1375, and sent on an embassy to France in 1385. He was made treasurer of England, and in July, 1389, removed to the See of St. David's, in Wales.

JOHN TREVENANT, or TREFUANT, who ruled the diocess from 1389 to 1404, was deputed by King Henry IV. on an embassy to Rome, and was joined with John, Earl of Arundel, in a commission to investigate and govern the affairs of Scotland.

ROBERT MASCALL, a confessor to King Henry IV. was employed by that monarch in embassies to various foreign courts, and published an account of those embassies. Being one of the Carmelite, or White Friars, he contributed towards rebuilding the church belonging to that order in London, and in which his remains were interred in December, 1415.

EDMUND LUCY, D.D. was advanced from the deanery to the See in 1417, but three years afterwards was translated to Exeter,[46] when

THOMAS POLTON, then Dean of York, was appointed to, and presided

[45] See "Gough's Sepulchral Monuments," vol. i. pl. 40 and p. 111, for a view of the tomb stone; also "Ancient Reliques," vol. i. by Storer, for an engraving and a short account of these reliques.

[46] See History, &c. of Exeter Cathedral for an account of him.

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over this diocess only fifteen months, when he was advanced to Chichester, and thence translated to Worcester.

THOMAS SPOFFORD was promoted from the abbacy of St. Mary, York, to this See, November, 1421, and governed it twenty-six years. He appears to have made great alterations in the palace at Sugwas. In 1448 he withdrew from his charge, and returned to St. Mary's at York, where he died. The record of his abdication is printed in Rymer's Fœdera, vol. x. p. 215: in Wilkins's "Concilia," vol. iii. p. 538, is a writ of pardon for abdicating in favour of his successor, who was to allow him one hundred pounds yearly out of the revenues. The Pope testified by his bull that Spofford had expended on the buildings of his Cathedral upwards of two thousand eight hundred marks.

RICHARD BEAUCHAMP was consecrated in February, 1448, and after presiding here two years and three months, was translated to Salisbury. Having noticed this prelate in my History of Salisbury Cathedral (p. 36), it need only be observed here that he was employed by King Edward III. in superintending the building of St. George's Chapel at Windsor, where, and at Salisbury, he left specimens of his architectural works.

RICHARD or REYNALD BUTLER, or BOLERS, an Abbot of St. Peter's at Gloucester, succeeded Beauchamp, but his presidency was also very short, being appointed in 1450, and translated to Lichfield and Coventry, April, 1453. Godwin says, "Howbeit it seemeth that he lyeth buried in the Church of Hereford before the high altar, under a marble inlaid with brass."[47]

JOHN STANBURY, who succeeded Butler, was a most distinguished Carmelite Friar at Oxford, and was appointed by Henry VI. to be the first provost of the New College at Eton. The same monarch promoted him to the See of Norwich, in which he was superseded by a favourite of the Duke of Suffolk, but was by the same royal favour fixed in the chair of Bangor, where he remained five years. He was then translated to Hereford, where he presided twenty-one years, servilely devoted to the Pope and all the papal decrees; he was also equally attached to the

[47] Catalogue of Bishops, edit. 1615. p. 450.

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monarch who had so greatly befriended him. In the service and retinue of the king he was taken prisoner with his patron at the noted battle of Northampton in 1460, and confined in the prison of Warwick Castle,[48] for some time. According to Godwin,[49] and Prince,[50] he left behind him "several works of merit," a list of which is given in Leland's Itinerary. After release from prison he retired to the Carmelite Friary of Ludlow, where he died May 31, 1474. It is presumed that during his life and residence at Hereford he built a handsome *Chantry Chapel*, against the north side of the Cathedral, in which his remains were interred. Godwin gives a copy of some "barbarous verses," which were inscribed on his tomb; and Gough, in "Sepuchral Monuments," vol. ii. part iii. p. 240, has copied, and also given some account of the chapel, with a view of its interior and details. In the Bishop's will, proved Oct. 20, 1474, is a bequest of "one cross of silver gilt to my baptismal Church of More-Stowe," in Devonshire.

THOMAS MILLYNG, or MYLING, D.D. of Oxford, and Abbot of Westminster, was promoted to this See through the personal favour of King Edward IV. one of whose privy counsellors he was. Dying at Westminster in 1492, he was interred in the Chapel of St. John Baptist, in the Abbey Church, where a stone coffin remains, which is supposed to have contained his body.[51]

EDMUND AUDLEY, the next prelate, was advanced from Rochester to this See in December, 1492, and after presiding here about ten years, was promoted to Salisbury in 1502. In most of the accounts of Hereford Cathedral it is stated that this bishop "was a great benefactor to the Lady's Chapel;" but it is not likely that he expended any money upon that edifice, excepting, indeed, taking away part of the wall on the south side, and building a chantry chapel for his own remains. Being, however, removed

[48] Gough says, "Windsor Castle."

[49] Catalogue of Bishops, p. 460.

[50] Worthies of Devon. edit. 1810, p. 719, in which are several particulars respecting the Bishop.

[51] See Brayley's Account of the Monument and of the Bishop in Neale's Illustrations of Westminster Abbey, vol. ii. p. 185.

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to Salisbury, he raised a new and very elegant chantry chapel for himself in the choir of that Cathedral, and therein it is presumed that his mortal remains were interred after death, 1525.[52]

ADRIAN, or HADRIAN de CASTELLO, a native of Cornetto in Italy, is described by Godwin as a person of "very base parentage," but he was made a cardinal by the Pope, and by King Henry VII. was advanced to the See of Hereford in 1502, as a reward for his fidelity and good conduct. Amassing considerable riches he excited the envy and avaricious cupidity of Cæsar Borgio, that monster of iniquity, who endeavoured to poison him, but who, with his own father, Pope Alexander VI., partook of the fatal draught which they had prepared for Castello, and became victims of their own wily scheme. In my History, &c. of Wells Cathedral, p. 51, are many particulars of Castello, and the reader also is referred to Godwin's "Catalogue of Bishops," p. 380, and to "Biographia Britannica." This prelate and cardinal continued at Hereford only two years, when he was succeeded by

RICHARD MAYO, or MAYEW, who was almoner to Henry VII., president of Magdalen College, Oxford, and chancellor of that university. He presided here eleven years, and previous to his death, April 18, 1516, bequeathed his mitre and pastoral staff to his successors, five hundred marks for the use of the church, and ordered a handsome monument to be raised over his grave, on the south side of the high altar. His will, dated March 24, 1515, is in the prerogative office of Canterbury.

CHARLES BOOTH, the next prelate, who was chancellor of the Welsh Marshes, has secured to his name and government of the diocess much honour, by "bestowing great cost in repairing his house at London," and by erecting the fine supplemental porch on the north side of the Cathedral. He had many ecclesiastical appointments, as specified in the Bishops' Register. By his will he directed that his body should be buried in the episcopal habit, and that six pounds six shillings and eight pence should be distributed at his funeral. His books were left to the Cathedral library, and a large piece of arras tapestry. Dying in 1535, he corpse was interred

[52] For Accounts of Bishop Audley and his exquisite Chapel, see my History, &c. of Salisbury Cathedral; also Dodsworth's Account of the same Cathedral.

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within the north aile of the nave, where a monument was raised to his memory.

EDWARD FOXE, an eminent statesman, provost of King's College, Cambridge, almoner to King Henry VIII., and an active partisan with the vicar-general, Cromwell, against the Catholics, was advanced to this See by the king in 1535. He was author of "Annotations on the Mantuan Poet;" an Oration, in the story of Thomas Lord Cromwell, published in Fox's Acts and Monuments; also "De vera Differentia Regiæ Potestatis et Ecclesiasticæ," &c. 1534 and 1538, which was translated into English by Henry, Lord Stafford. Dying in London, May 8, 1538, his remains were interred in the Church of St. Mary Monthalt, Fish Street Hill, in that city.

EDMUND BONNER was bishop of this See only seven months, as Godwin states, when he was translated to London, where he became notorious for his "butcheries," as the same author properly designates his cruelties, and died in the Marshalsea Prison, a proper home for such a Nero.

JOHN SKIPP, D.D. sat here twelve years, and witnessed a reform in the Church, of the mummeries or interludes which had occasionally been acted within the walls of these sacred buildings, in ridicule of the old catholic superstitions. Attending the parliament in London in 1553, he died, and was buried in the Church of St. Mary Monthalt.

JOHN HARLEY was one of the victims of that cruel, heartless woman, Queen Mary, who compelled him to abdicate his See for marrying, and avoiding mass. Whatever stigma may attach to such acts, in the estimation of bigotry, the man devoted to literature and moral worth will think highly of this bishop from the testimony of Leland, who knew him, and praises him for "his great virtue and learning, especially in the classical authors and poets, for his fine vein in poetry," &c.[53] He was consecrated May 26, 1553, but deprived in the following year, and wandered about "from place to place in an obscure condition."[54]

ROBERT PURFEY, or WARTON, S.T.P. was advanced from the bishopric of St. Asaph in April, 1554, to which he had been promoted from the abbacy

[53] Wood's Athenæ Oxon. vol. ii. col. 769, edit. 1815. [54] Ibid.

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of Bermondsey in Southwark. His memory has been traduced by Godwin, for having alienated the revenues of the See, but Browne Willis vindicates him against the charge, asserting, " it is clear that he did not impair that bishopric in the least penny; but lived there in his diocess in great hospitality and credit, and contributed liberally to the building of the fine Church of Mould, in Flintshire, and, as I presume, finished Gresford and Wrexham Churches."[55] By will he gave to the Cathedral his mitre of silver, set with stones, a crozier of silver, and a parcel of plate, with other ecclesiastical riches. He died September 22, 1557, and was buried in the south transept of his Cathedral, in which there is a monumental effigy to his memory.

JOHN SCORY was translated from Rochester to Chichester, and thence to Hereford, and was one of those prelates who suffered from the intolerant and cruel persecutions of the " bloody Mary." Both at Chichester and this See he appears to have incurred the displeasure of his brethren, and the reproach of the church. By " pulling down houses, selling lead, and by other loose endes, &c. he heaped together great mass of wealth." Anthony Wood tells us that the money thus accumulated was foolishly squandered away by his favoured son, Sylvanus Scory, " a very handsome and witty man, and of the best education both at home and beyond the seas that that age could afford. His father loved him so dearly that he fleeced the Church of Hereford, to leave him an estate; but Sylvanus, allowing himself the liberty of enjoying all the pleasures of this world, reduced it to nothing, so that his son Edm. lived by hanging on gentlemen and by his shifts."[56] Bishop Scory wrote and published some works adapted to the times, but such as could not be read now. Sir Robert Naunton, in " Fragmenta Regalia," reprobates his practice of swearing and using obscene language; and Sir John Harington, in " Nugæ Antiquæ," describes him as having amassed " some legions, or rather chiliads (thousands) of angels." " Whilst Bishop Scory presided over this See the Diocese suffered an almost total revolution under the specious pretext of an exchange with the Queen, to which, in reality, he was obliged to accede. He alienated the Manors of Ledbury, Bishops-Upton, Ross, Bishops-Castle, Venhampton, and Prestbury, and

[55] Survey of Cathedrals, vol. i. p. 521.

[56] Athenæ Oxon. vol. ii. col. 770, edit. 1815.

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almost all the ancient demesnes belonging to the Cathedral."[57] Though thus accused, and proved guilty of many crimes, Scory, like too many other rogues and tyrants, had his panegyrists and poetical encomiasts. In the possession of the present venerable and learned Bishop of this See is a copy of verses, by a contemporary of Scory, relating in doggrel rhyme his advancement in the church, up to Hereford,

> " Wheare he hathe by enemyes often and by false slanderous tongues
> Had troubles greate without desert to his continental wronges."

He died at the Palace of Whitbourn in 1584, and was interred in the church of that place. As a sort of posthumous atonement for living extortions, he bequeathed two hundred bushels of corn to the poor of Hereford, and two hundred pounds as a stock to be lent to young tradesmen of Hereford, and a like sum to those of Leominster.

HERBERT WESTFALING, D. D., of German parentage, was educated at Christ Church, Oxford. As a proof of his fortitude and christian faith, it is related by Sir John Harington, that whilst preaching in the Cathedral, a mass of frozen snow falling from the tower upon the roof of the church, so frightened the congregation that they hastily endeavoured to escape; but the preacher remained serene and fearless in his pulpit, and calmly exhorted them to sit still and fear no harm. Queen Elizabeth named him a commissioner, with three other Oxonians, to destroy or deface all the " copes, vestments, albs, missals, books, crosses, and other such idolatrous monuments of superstition in Christ Church." Such silly and contemptible orders, almost as absurd and disgusting as the ceremony of worshiping relics, at once excite our pity and indignation. Westfaling is described by Willis, as humane, charitable, and of very singular gravity. The revenues of the church he devoted to works of piety and hospitality, and left his paternal property to his family. He was buried in the north-east transept of the Cathedral in March, 1601.

ROBERT BENNETT, D. D. of Trinity College, Cambridge, was made Dean of Windsor, and Bishop of this See by Queen Elizabeth. He presided here from 1603 to 1617, and appears to have been involved in contention, if

[57] Dugdale's " Monasticon Anglic." edit. 1831, vol. vi. pt. iii. p. 1211.

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not litigation, with the Mayor and Aldermen of Hereford, respecting certain rights and privileges of the See. In a letter, dated May 23, 1607, he accuses them of having "committed many prejudices to my liberties, and many violences to my tenants; you enter into my liberties, make attachments, do executions, summon my tenants to your court, implead there at your pleasure, cast them into prison, and lay irons upon them, and that for petty and small matters. You have also imprisoned my bailiff, wherein I must tell you that you have forgotten the lawes of the realm, trangressed your charter, and violated my privileges, *which are more ancient than your city.*" He proceeds to accuse them of refusing to pay their fees,—of denying his bailiff the custody and keys of the bishop's gates,—of putting a watch to oppose his watch,—of denying the "bells to be rung as customary time out of mind,"—of forcing every poor man to become a "sword-man."—"I know your charter and every branch of it; and you have given me occasion to look into my own records. And be assured that if there be strength in law, I will bring you back again within the compass of your own rights." He then demands full control and authority for his bailiff at the fair, with the keys of the gates, &c. These are strong charges, and imperious demands; and not much calculated to sooth the ruffled passions of man. Accordingly the mayor and aldermen reply, but with some equivocation, flattery, and denial of the charges, intimating that some artful and false person must have misrepresented facts, and expressing an earnest desire to preserve peace and good-will, instead of having "the fire of dissension cast among us by your Lordship. We know nothing done not justifiable by our charter,—for the delivery of the keys of our city or bearing the watch; we humbly pray a favourable construction of an absolute refusal." Disputes respecting rights, tolls, &c. had subsisted before, between the citizens and former bishops. In the eighth year of Henry VIII. the mayor, Mr. Phillips, "demanded" the customs during St. Ethelbert's fair of nine days, i. e. five shillings to the king's customer, one shilling for every porter, and sixpence for every sergeant, which demand the bishop refused. The mayor and citizens remonstrated,—attended the bishop's audit, and claimed their legal duties, but desired to guard against any "grudge and anger that might grow between them." These disputes led to an investigation of the respective

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rights and powers of the bishop, and of the mayor, &c.; and it was proved, that at the Norman Conquest, the bishop was not lord of the city, but that it belonged to the king till the 6th of July, 1189, when Richard I. sold the lordship for forty pounds to the citizens, or rather forth pounds a year, as that sum was to be gathered by three of the bailiffs, one of which was the mayor, one the King's bailiff, and one called the customer. The last was to collect the tolls and profits at the gates, fairs, markets, &c. King John granted the citizens the privilege of Guild Merchants. Bishop Aquablanca summoned them to answer for selling merchandize, i. e. wool, hides, &c. within their houses, during the fair of the said Bishop. The citizens admitted that the fair and all its profits belonged to the prelate, and that his bailiff ought to come on the eve of the fair to the city bailiff, and take custody of the city. The citizens afterwards granted the King's pillory and tumbrell, both in fair time and out, to do their executions, and ordered the Bishop's pillory to be taken down. The tenants, servants, &c. of the Bishop, Dean, &c. to be free from city toll and all exactions. Other agreements and stipulations were entered into between the clergy and laity of the city, but not sufficiently binding to prevent disputes: for in a letter from the mayor to the Bishop's bailiff he states that the plea of the latter " is untrue, and slanderously devised and contrived by a busy man, to put the former to slander, unjust vexation, and expense; and particularly to stir discord and strife between the Bishop and the citizens." Sir John Harington describes Bennett, when at college, as an active man, who played well at tennis, and could toss an argument in the schools even better than a ball in the tennis court. This prelate bequeathed twenty pounds to the Cathedral; twenty pounds to Trinity College, Cambridge; twenty pounds towards finishing the schools at Oxford; twenty pounds to the poor of Baldock, in Hertfordshire, his birth-place, &c. He died the 26th of October, 1617, and was buried on the north side of the high altar, where a handsome marble monument is standing to his memory.

Francis Godwin, D.D. was promoted from the See of Landaff to that of Hereford in 1617. He is distinguished by his valuable " Catalogue of the Bishops of England," which was first printed in Latin in 1601. In his own account of himself under Landaff he says he was " Subdean of Exeter, son

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of Thomas Godwin, sometimes Bishop of Bath and Wells, born at Hansington, Northamptonshire; collected and writ the Catalogue of Bishops in 1600, which now this year, 1614, he hath augmented." An edition in English was printed in 1605, forming a small quarto, but thick volume of seven hundred pages. Another edition, in Latin, was published in 1616; and an enlarged edition, with many additions, was published in a large folio volume by William Richardson, 1743. This was printed under the title of "De Præsulibus Angliæ Commentarius," &c. Bishop Nicholson, in his valuable "Historical Library," fol. 1736, says that two English editions "were equally full of the author's and printer's mistakes. The faults of the latter edition were so very gross that they put him upon the speedy despatch of another in Latin, the style of which is neat and clear." Both Nicholson, and Wharton in "Anglia Sacra," accuse Godwin of quoting from authors without acknowledgment—of being guilty of chronological mistakes—of reliance on counterfeit charters—an uncertain calculation of years—and giving "false and imperfect catalogues in almost every diocess." Warton indeed assures us that he made better progress in eighteen months than Godwin had done in twenty years. Peter Le Neve, Thomas Baker, Fleetwood, Gough, &c. made many additions and corrections to Godwin's work, copies of most of whose notes are inserted in the Catalogue in my possession. Godwin was also author of some other works; among which may be named The Life and Reign of Mary, Queen of England, published in Kennet's Collection, vol. ii.; The Man in the Moon, or a Discourse of a Voyage thither, by Domingo Gonzales, 8vo. 1638, several times reprinted; Annales Rerum Anglicarum Henrico VIII. Edwardo VI. et Maria Regnantibus, fol. 1616, and 4to. 1628. This was translated by his son, Morgan Godwin, and published in fol. 1630 and 1676, under the title of Annals of England. Browne Willis does not give a very favourable account of our Bishop, saying "he was a great symonist, nothing is reported to have fell in his gift but what he sold or disposed of in regard to some son or daughter; but this practice, I persume, had been so notorious in Queen Elizabeth's time that it occasioned her aversion to Bishops' marriages," &c. Besides the revenues of the See he secured several church preferments. Willis states that he died April, 1633, and was buried in the north transept of this Cathedral, where an

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effigy of a Bishop is shewn and ascribed to him; but Duncumb says that he was interred at Whitbourn, "without any other memorial than his arms, with this enigmatical inscription underneath, *Win Godwin all.*" In the register at Whitbourn is an entry of his interment, "*Sepultus fuit vicessimo nono Aprilis*, 1633."

WILLIAM JUXON, Dean of Worcester, was elected to Hereford, but removed to London before consecration.

AUGUSTINE LINDSELL, S.T.P. was advanced from Peterborough to this See in 1633, but resided here not more than eleven months, when he died suddenly in his library, and was buried in his Cathedral. (See History, &c. of Peterborough Cathedral.)

MATTHEW WREN, D.D. presided here about one year only, when he was translated to Norwich in 1635, and afterwards to Ely, where he died in 1667. (See Bentham's History of Ely Cathedral.)

THEOPHILUS FIELD, D.D. succeeded Wren, being advanced from the See of Saint David's in December, 1635. He did not live to enjoy this promotion more than six months, when he paid the debt of nature, and was interred against the east wall of the north transept, where a bust and an inscription commemorate his features and name.

GEORGE COKE, S.T.P. was translated from Bristol to this See on the death of Field. He presided about ten years, and dying in 1646, was interred in the south aile, near the vicar's cloisters, where his effigy, with a long inscription, remains. After fourteen years' vacancy, in consequence of the civil wars, the See was occupied by

NICHOLAS MONK, S.T.P. then Provost of Eton College, who was consecrated January 14, 1660. He never visited his diocess, but dying in December, 1661, was buried in St. Edmund's Chapel, Westminster Abbey. (See Brayley and Neale's Westminster Abbey, vol. ii.)

HERBERT CROFT, S.T.P. was advanced from the Deanery to the Bishopric in January, 1661–2. Willis, and Wood in "Athenæ Oxonienses," give a most pleasing account of the conduct and character of this prelate; and praise him particularly for the scrupulous care and zeal he manifested in selecting prebendaries from the clergy who resided within the diocess. This proved highly beneficial, and preserved a sympathy and local interest

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between the members of the church and the laity. He presided till May 18, 1691, when dying, he was interred within the communion rails, where a plain slab covers his grave.

GILBERT IRONSIDE, D. D. was translated from Bristol to this See on the death of Bishop Croft, and died in London in 1701, where he was buried in the Church of St. Mary le Strand. (See History, &c. of Bristol Cathedral.)

HUMPHRY HUMPHREYS, D. D. a Welshman, was translated from Bangor to Hereford in 1701, where he presided till November 20, 1712. In the year 1704 he appears to have been engaged in controversy with the mayor and corporation respecting the jurisdiction of the city over "the Cathedral Church, the church yard, palace, and college of vicars;" when the deputy steward wrote a long letter to the Bishop, endeavouring to shew that this jurisdiction was vested in the city from the time of the foundation of the Bishopric. He died in 1712, and was buried near the altar of the Cathedral. A short memoir is given of this prelate in the Gentleman's Magazine, December, 1826, by Dr. Meyrick; and a notice of him appears in Wood's Athen. Oxon edit. 1820, col. 895, where he is described "as excellently versed in antiquities."

PHILIP BISSE, D. D. was a liberal but not a very tasteful benefactor to the Cathedral, having erected the present ponderous, gloomy, and inappropriate altar screen. It is related that he expended nearly three thousand pounds in repairs and improvements of the palace. Dying at Hereford, September 6, 1721, he was buried near the altar of the Cathedral, where a massive and ostentatious monument is raised to his memory.

BENJAMIN HOADLEY, D. D. who succeeded Bishop Bisse, and presided here from 1721 to 1723, is distinguished in the literary, polemical, and political annals of his time as a man of great abilities and sound principles. He was soon promoted to Salisbury, and thence advanced to Winchester, in the accounts of both of which Cathedrals I have had occasion to record some particulars of this eminent prelate. In consequence of espousing opinions too liberal and benevolent for the age, he was violently and vindictively opposed by those who could not bear the sunshrine of true

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philosophy and good sense. According to his own language, "fury seemed to be let loose upon him." An account of his life, with a list of his literary works, is inserted in the supplement to the "Biographia Britannica."

HENRY EGERTON, D. D. fifth son of the third Earl of Bridgewater, was promoted to this See in 1724, and presided over it twenty-two years. The only memorable event connected with his character and prelacy was the demolition of a very curious ancient chapel connected with the palace, which the Bishop and some of the chapter pronounced to be ruinous and useless. After expending above fifty pounds in taking down the venerable and interesting building, they relinquished for a time their silly and useless task: whereas the sum of about twenty pounds, properly employed, would have been sufficient to uphold and preserve it. By direction of the Society of Antiquaries of London, a plan, and an elevation of the front of it were drawn and engraved, but not sufficiently well executed to furnish an accurate representation of its architectural peculiarities. In Gough's edition of Camden's Britannia, vol. ii. the same prints are badly copied. In an account from Hereford, dated September, 1737, it is stated that "they are pulling down the venerable *Gothic* chapel belonging to the Bishop's palace, in order to erect a *more polite and neat* pile in the present taste." It is related that the entrance door-way was semi-circular, with at least ten receding mouldings, springing from as many columns, on each side; and if so, it must have surpassed the noble south porch of Malmesbury Abbey Church. The building was nearly square, with an arched roof, sustained on two pillars, and covered with stone, similar to some early buildings in Normandy.

The HON. and REV. LORD JAMES BEAUCLERK, eighth son of the Duke of St. Alban's, who was a natural son of Charles II. by Eleanor Gwynn, was advanced to this See June 26, 1746, and presided here for the unusual space of forty-one years. He is described as resembling his grandfather in person, and as being very affable in manners; but though he reigned over his provincial diocess so long, we do not hear of any great or good works that he performed, excepting the publication of a letter to his clergy. Dying in October, 1787, in the seventy-seventh year of his age, he was interred in the Cathedral, near the altar, where a marble slab covers his grave.

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The Hon. and Rev. John Harley, D. D. third son of Edward Harley, third Earl of Oxford, was next advanced from the deanery of Windsor to this See, and died in six weeks after his consecration.

John Butler, D. D. a native of Hamburgh, was a popular preacher in London, an able political writer, and an effective assistant to Lord North and his administration, in vindicating the unwise and impolitic American war. He was consequently soon and handsomely rewarded by church preferments. In 1777 he was promoted to the See of Oxford, although he had never taken a degree in either of the English Universities. Hence he was not very cordially received in that city: but in 1788 he was translated to Hereford, where he presided till his death, in 1802. During his prelacy he built the present Chapel of the palace, and liberally contributed towards the rebuilding the west end of the Cathedral Church.

Folliott Herbert Walker Cornewall, D. D. a fellow of St. John's College, Cambridge, and Dean of Canterbury, was advanced to the See of Bristol in 1797, and thence translated to Hereford in 1803, where he remained only five years, when he was advanced to Worcester, over which diocess his lordship continues to preside.

John Luxmore, D. D. was made Dean of Gloucester in 1800, Bishop of Bristol in 1807, and thence translated to Hereford in 1808. Here his lordship presided till 1815, when he was removed to St. Asaph. During his stay here, his lordship was actively and honourably employed in promoting the establishment of national schools in the Diocess.

George Isaac Huntingford, D. D. the present much respected and venerable Bishop of Hereford, was translated from Gloucester to this See in 1815. He was made Warden of Winchester College in 1789, and by the statutes of that College is obliged to reside there the greater part of the year, whereby Hereford is deprived of the advantage of the good prelate's long continued presence. Bishop Huntingford is author of several classical and religious works, of a learned and useful character; a list of which is printed in Watts's "Bibliotheca Britannica."

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CHAP. II.

HISTORICAL AND DESCRIPTIVE ACCOUNT OF THE CATHEDRAL CHURCH, WITH REFERENCES TO THE ACCOMPANYING ENGRAVINGS.

THE Cathedral Church of Hereford is one of those truly interesting edifices of the olden times, which exhibits in its present features, and involves in its associations, many facts and considerations of deep import in the history of Christian Architecture, and in the annals of the country. If, by comparison, it be not equal to the metropolitan churches of York and Canterbury, or the grand minsters of Lincoln, Durham, or Wells, we shall find that it presents some architectural parts and designs very different from any thing in either of those justly famed buildings. It furnishes some links in the history of architecture; and contains singularities which cannot fail to arrest the attention and excite the curiosity of the antiquary. In the fall and rebuilding of the western end, in recent times, it affords subject for speculation and comment to the architectural critic. Browne Willis notices it as containing more monuments to Bishops, Deans, &c. than any other English cathedral, some of which are certainly peculiar in situation, forms, and adornment.

Whatever may have been the primary style, design, and character of the building, or whether it was ever completed in one style, and according to one design, it is now impossible to ascertain and exemplify. At present it presents a variety of heterogeneous and discordant parts; some of which are old, and of uncontaminated Anglo-Norman design and workmanship; but it will not be easy to prove any part to be truly Saxonic. It contains some specimens of the lancet, or first pointed style, another part of almost unique character with triangular arches, &c.; and we also trace the second and third grades, or eras, of the pointed class of architecture. In the monumental chapels of Bishops Stanbury and Audley, we see a florid character of decoration, as also in another specimen of elaborate execution in the

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north porch, raised by Bishop Booth. The organ and altar screens, with the new western end, and other additions and repairs made by the late Mr. James Wyatt, are so many sad defects, and tasteless members of the edifice, which cannot fail to give painful sensations to the critical architectural antiquary. Whilst the genuine works of the Catholic builders manifest consummate science, and untrammeled fancy, most of the modern works, by provincial carpenters and masons, or professional architects, are inappropriate and discordant, insipid and offensive. Some writers, however, have vindicated and praised them; but the late Mr. John Carter, and Mr. Gough, in the Gentleman's Magazine, and one or two other real lovers of art, have properly and severely reprobated them.

Aided by the series of engraved plans, elevations, sections, and views of the building which accompany these pages, I hope to furnish the reader with such representations of its better parts as will enable him to understand and appreciate the whole, as well as the details. The modern works are not otherwise shewn in these engravings than in the GROUND PLAN, PLATE I. which marks that of the west end at b, and the organ screen, separating the nave from the choir. By this plan, the arrangement, extent, and subdivisions of the whole edifice are indicated, as they appear on the ground. Walls, pillars, buttresses, door-ways, and windows, as well as the open or covered areas between the walls, are thus shewn. The darkest colour is intended to represent the oldest part of the edifice, whilst later and subordinate portions are marked by lighter tints. As intimated by this plan, the whole Church consists of a north double porch, A and B; a nave, E, with its two ailes, C and D; a south transept, F, and north, G, with an aile to the east, J; a space beneath the central tower, forming part of the choir, H; a north aile, K, a south one, M; a chancel, or altar end, at L; a north east transept at N, consisting of two ailes of equal height and character, and another to the south, at P; a space behind the altar, forming a sort of vestibule to the Lady Chapel, at O; whilst Q and R show the extent and form of the Lady Chapel; at S is a chantry, or monumental chapel for Bishop Audley; T is an entrance porch, covering an exterior flight of steps to the crypt beneath the Lady Chapel, a plan of which is represented at U; at

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v and w are very old parts of the building appropriated to the modern vestry, &c.; x is the cloister, commonly called the Bishop's cloister, to distinguish it from another, at i and j, connected with the vicar's college, k and l. At z is the site of the western walk of the cloister, which was taken down about 1760, and a large pile of brick building, of most unsightly and unmeaning character, raised in its stead, and appropriated to the Grammar School, and to the triennial meeting of the three choirs.[1] The small letters in the Plan refer to subordinate parts of the Cathedral, whilst the figures point out the most material monuments, and which will be noticed in subsequent pages of this volume.—a, original western entrance, which consisted of an Anglo-Norman semicircular arched door-way, with several mouldings, and at least four columns on each side. There were two small lateral door-ways to the ailes. b, modern central western entrance, with two small door-ways to the ailes; c, font; d, vestibule from the cloister to the *Chapter House*, which has been taken down, excepting the lower part of the wall at e, marked dark. The form of this Chapter House is indicated by dotted lines, as also the groining of its roof, which was supported by a clustered column in the centre; f, stair-case in a circular tower at the eastern angle of the north transept; g, entrance to Bishop Stanbury's chapel; h, open area; i, j, k, and l, have been already noticed; m, stairs to a room over the inner north porch; n, stairs to the roof of the north transept, tower, &c.; o, a buttress, having a door-way in it, the lintel of which has an inscription and shields of arms belonging to Bishop Booth; p, stairs in the angular turretted buttress to a room over Bishop Booth's porch; q q, plan of one of the mullions, or piers, with several shafts attached, between two windows on the north side of the Lady Chapel, an elevation of which is given in PLATE VIII.; r r r, plan of a clustered column in the north transept, also profile of the base mouldings; s s, plan of pier, or mullion, between the windows at the east end of the Lady Chapel, with the detached clustered column. See the elevation, section, &c. of the same in PLATE VIII. d.—Such are the divisions and parts

[1] In the "History, &c. of Worcester Cathedral," will be found a short account of the origin and intention of the "*three choirs*," as constituting a part of the history of the Cathedrals of Gloucester, Hereford, and Worcester.

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intimated by the Plan, excepting the small figures, which are placed near the monuments of persons of some note: these will be separately referred to after a few remarks are made respecting the ages, &c. of different portions of the building.

The history of an ancient edifice, consisting, as that of Hereford does, of several parts, and those of distinct and distant eras of execution, and more especially where contemporary records are wanting, can never be clearly and satisfactorily elucidated. Hence persons of different sentiments, and of varied degrees of information, will be likely to form different opinions, and hence also theories will be substituted for facts. Many minds, indeed, delight more in theory than in genuine history, because the one is self-created, and the other springs from ratiocination and deep investigation. When we reflect on the very imperfect and slight information that has been transmitted to us respecting the extent and characteristic features of the churches that have successively been built, or altered, at Hereford, it is not surprising that contradictory inferences have been drawn by those who have directed their attention to the subject, or that we should still be left in doubt and darkness. The previous pages contain some notices respecting the first planting of a See at Hereford, and of its successive Prelates, with allusions to the churches that were built as the head of the diocess.

The dates and styles of the different parts of the present edifice are proper subjects of inquiry for the architectural antiquary, as they constitute material points in its history; but deprived of documental evidence, he proceeds without proof, and can never arrive at demonstration. Whilst one writer contends that a large part of it is of the Anglo-Saxon age, others will not allow any portion to be anterior to the Norman conquest. If we cannot settle this difference of opinion, we may briefly notice the eras when new works are said to have been commenced, or were in progress, and then endeavour to ascertain whether such dates are likely to exemplify the parts of the building to which they respectively refer. Although Bishop Putta is said to have been seated here as early as A.D. 676, there is not any account of a Cathedral having been raised before 825, when, it is generally agreed, that Milfred, a Viceroy to Egbert, King of Mercia, constructed a new

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building for that express purpose. The extent, materials, and architectural character of that Church are not known; though one of the old chroniclers calls it "*lapidea structura.*" (See ante, p. 4.) It appears, however, that in less than two centuries afterwards it was so much decayed, or dilapidated, that Bishop Athelstan, who was promoted to the See in 1012, commenced an entirely new edifice: but the style and nature of that are not more defined by the chroniclers than those of the former Church. Very shortly afterwards the Welsh, under Algar, Earl of Chester, and Griffin, King or Prince of Wales, besieged the city of Hereford, "burnt it utterly, and the *large Minster* also, which the worthy Bishop Athelstan had caused to be built." This is the account of the Saxon Chronicle (see ante, p. 5); and the Chronicles of Mailros, of Simon of Durham, and of Roger Hovedon concur, with trifling variations, in the same statement. As the corpse of Athelstan was interred, in February, 1055, in the Church which he had "built from the foundations," it may be inferred that the edifice was not wholly destroyed by the Welsh: but how much, and what remained, when Lozing was promoted to the See by the new Norman king, is not defined by any historian. It is said to have remained in ruins from 1055 till the year 1079. Following the fashion of the times, and in the spirit of other Norman Bishops, Lozing soon commenced rebuilding the Cathedral;[2] and it is related that he directed it to be raised in imitation of a famed church which had been built by Charlemagne, at Aix-la-Chapelle, between 774 and 795.[3] This, however, is one of the traditions which can neither be confirmed nor confuted; though when we know that the church referred to was partly made up of genuine Roman columns and other materials conveyed from Rome and Ravenna, we are not disposed to place much credit in the story. Besides, the architecture of Lozing's Choir, &c. is quite in unison with the prevalent works of his own age, and has little similarity to those of the

[2] Bishops Walkelyn, at Winchester, Gundulph, at Rochester, Lozing, at Norwich, Carilepho, at Durham, all Normans, built large and fine churches at their respective Sees.

[3] See Gunn's "Inquiry," p. 90; Whittington's "Historical Survey," p. 32; and Paulus Æmylius's "Life of Charlemagne." In Hearne and Byrne's "Antiquities," Lozing is said to have copied from a work of the Emperor Charles V. who lived some centuries after the Bishop!!

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Romans, or the Italians of the eighth century. How far he proceeded with his building we are not informed; but Bishop Raynelm, who presided here from 1107 to 1115, is reported to have completed the *new Church*. If, however, that prelate did finish it, many additions and alterations have been subsequently made by other Bishops. The part behind the altar was most likely by De Vere, between 1186 and 1199; the Lady Chapel and its crypt, about 1200; the central tower, by De Breuse, between 1200 and 1215; the north transept by Cantelupe, or soon after his decease; about which time the chapter house, and part of the cloisters were erected; the ailes of the nave and choir, and the eastern transept, the chantry chapels of Stanbury and Audley, and lastly, the exterior portion of the north porch, by Bishop Booth: all these constitute so many distinct features and classes of architecture in the Church, and it would be gratifying to ascertain the times when, and persons by whom, they were respectively erected.

The Rev. Thomas Garbett published a small volume, in 1827, entitled "A brief Inquiry into the ancient and present State of Hereford Cathedral," in which he says, "there is the best reason for believing that the arches of the choir, the east wall of the south transept, *with its side aisle*,[4] also the arches which communicate between the side aisles of the choir and nave, and the great transept, are the remains of Athelstan's Church; whilst the arcade of the choir, the arches beneath the central tower (but not the piers), with the whole of the *Saxon work* westward, are the additions of Lozing and Raynelm; these prelates having repaired rather than rebuilt the Church." In another page the learned antiquary says, "I must persist in regarding Athelstan as the founder of the present Church." It is rather a curious circumstance that Mr. Wm. Garbett, the well informed and skilful architect

[4] Surely Mr. Garbett must err in calling the passage, or corridor, on the east side of the south transept, an aile. According to my plan and examination there were no open arches between the two; and I consider that to be essential in constitute an aile. With all deference to my learned friend, I also think the word *side* unnecessary in conjunction with aile. Again, how does Mr. G. reconcile himself to the term "*Saxon work*," applied to the architecture of Lozing's time? If this gentleman's writings and opinions were not regarded by me as superior in accuracy and technicality to the generality of our architectural critics, I should not make these remarks, and with all deference, now submit them for his candid reconsideration.

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of Winchester, published a similar opinion respecting certain parts of the venerable Cathedral of that city;[5] and I could not coincide with him then, nor with the Rev. Mr. Garbett now, in their opinions. Still I am aware that both these gentlemen have diligently studied the subject, and have most carefully examined their respective churches; I also admit that the architectural parts alluded to by each as being Saxon are of inferior masonry, and plainer and less adorned than the other divisions of the churches which are admitted to be truly Norman. With such persons, and with such arguments as they adduce, I most reluctantly, and even with some degree of self suspicion, differ. Still I own that I cannot adduce proofs; and therefore have merely to urge my own opinion against theirs. It is, however, founded on a very extensive, and I may say a fastidious examination of numerous churches in this country, with the histories of each, and also a diligent study of the history and characteristics of ancient churches at Caen, and other parts of Normandy.[6] It would occupy too much of the present work to enter fully into the argument, in order to substantiate or justify my opinion, and must therefore refer the reader, who may be curious on the subject, to the volume on Winchester Cathedral already noticed.

By an examination of the accompanying engravings, and a more particular description of some of the parts referred to, we shall become more familiar with their characteristic details, and be thus enabled, perhaps, to develope something of their history.

The principal *exterior* architectural forms and features of the building are represented in PLATE II. III. VI. and VII. in all of which the central tower is shewn. In PLATE X. one compartment of the choir and aile, with Bishop Stanbury's chapel, is delineated, in elevation.

PLATE II. view of the Church from the north-west, displays four windows and four buttresses, with the parapet of the north aile of the nave, also the

[5] A long letter of Mr. Garbett's is published in my "*History, &c. of Winchester Cathedral*," and I refer to it with great satisfaction as containing much valuable information respecting the ages and styles of different parts of that most interesting church.

[6] For accounts and illustrations of the architecture of these churches, the reader is referred to the "Architectural Antiquities of Normandy," by A. Pugin and J. Britton, 2 vols. 4to. 1828.

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clerestory of the latter, which, with its parapet, roof, and buttresses, were nearly all rebuilt after the fall of the west end: the *north porch* consisting of two parts of different styles and dates. The exterior porch is represented to a larger scale in PLATE III., which displays its front entrance archway with highly enriched spandrils, and two lateral octagonal stair-case turrets, at the angles. These have glazed windows in the upper portions, forming a sort of lanthorn to each. This exterior porch, built by Bishop Booth, and bearing his name, consists of two stories, the lower of which exhibits four wide arches, springing from four piers at the extreme angles, two of which are united with the stair-case turrets, the others with the ends of the old porch. Its upper story, containing an apartment, is sustained on a vaulted and groined roof, and has three large windows, with elaborate tracery. The *north transept* is externally shewn in PLATES II. III. and VI. in which the large buttresses, with bevelled angles, tall windows without transoms, and rising nearly the whole height of the building, are conspicuous and characteristic features. In PLATE VI. the eastern side of this transept is represented, to which there is an aile, and there is a remarkable architectural circumstance on this side, viz. the windows of the triforium have semicircular arched mouldings, enclosing a window of three lights of lancet shaped arches. Beneath the aile window is a pointed arched door-way, which was probably an original approach to the shrine of Cantelupe. In the angle is a stair-case turret, which is circular at the bottom and polygonal above: and this probably was an access to a private apartment for a monk over the aile of the transept, containing the sainted shrine. The *central tower*, from this point, is displayed in all its massive proportions, and with its profusion of bead or bulb ornaments. In the present view the angular pinnacles of the parapet are not shewn, but in PLATE XI. the lower parts of two of them are delineated, and again in PLATE XIV. their general design and forms are represented. When the great repairs and rebuilding of the west end were made, there was a timber and leaded spire placed on the tower, but this was taken down, and a stunted, squat appearance was thus given to the building. In the year 1830 Canon Russell presented a sum of money to the Dean and Chapter to build four appropriate pinnacles at the angles, which if well

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executed will improve the appearance of the tower. The interior character of this tower, the thickness and openings in its walls, the arched flooring of the belfry, &c. are delineated in PLATE XI. The original pitch of the roofs of the choir and north aile is indicated in PLATE VI.; that of the nave was formerly of the same height. On that Plate the dressed or panelled parapet of the eastern side of the transept, as originally executed, is also shewn, and makes the modern one to the choir look very poor and insipid.

In PLATE X. is an elevation of one compartment of the exterior of the *choir* on the north side, shewing two buttresses of the north east transept, part of the Stanbury chapel, a window, parapet and roof of the aile, a clerestory window, with arcade dressings to the wall, and the modern parapet above the whole. The style of architecture in the arcade and window, and also the blank window, or double arch, with two smaller arches within the wall of the clerestory, with the ribbed roof rising above the Norman triforium, claim the particular notice of the antiquary.

PLATE VII. shews the exterior style and architectural features of the east end of the *Lady Chapel*, with its bold angular buttresses, rising from immense bases, like the frustra of pyramids. The numerous and large base mouldings running round the wall of this building, its tall lancet shaped windows, arcades, and ovolar and lozenge shaped pannels, are so many peculiarities of design in this chapel, which cannot fail of attracting the attention and admiration of the architectural antiquary. On the south side projects the Audley chapel, which has been already referred to. The angular, embattled parapet, at the end, is a clumsy piece of modern masonry.

The south side of the Church is almost excluded from the examination of the public, being enclosed within the walls of a garden between the Bishop's and the Vicar's cloisters, and the enclosed area of the former.

The INTERIOR architectural features and arrangement of the Church are delineated in the accompanying prints, I.—IV.—V.—VIII.—IX.—XI.—XII. XIII. and XVI. The plan, PLATE I. has been already noticed. PLATE IV. is an interesting and faithful display of the *nave* and its ailes, as seen from the south-west angle, after the greater part of the fallen materials had been

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taken away in the year 1786. My once much esteemed friend and countryman, Mr. Hearne, was at Hereford in that year, and with his usual taste and accuracy made the drawing from which the annexed engraving has been copied. It becomes peculiarly valuable in the estimation of the architectural antiquary, from shewing the style and character of the triforium, the clerestory, with its thick wall pierced with a corridor, or passage, its vaulted and ribbed roof, and its ailes, all of which were rebuilt, in a very different, and I must add a very indifferent, style from the designs of the late Mr. James Wyatt, who has unfortunately left other specimens of ill applied and ill designed works in the Cathedrals of Salisbury, Lichfield, and Durham. Without noticing any of the other places, or even referring to the designs of Fonthill Abbey, and the castellated palace at Kew, one in ruins and the other fortunately since taken down, the designs at Hereford are sufficient to impeach the taste or judgment of an architect who could make and recommend them to join to, or combine with, the bold, broad, substantial Norman work of the original nave. That front, however, is not the only or the worst part of the design, but the triforium and clerestory of the nave have pointed arches, with their flimsy columns, poor, mean mouldings, and all the dressings equally insipid, and wholly discordant to the original work. I could no more reconcile myself to have a drawing and engraving made of any part of such building (I will not miscal it architecture) than I could re-engrave any of Batty Langley's "Gothic," or the "*Bricklayer's Gothic*" of the present day, which Church Commissioners unfortunately and heedlessly encourage. If a very great saving had been made by adopting the light, pointed style, which Mr. Wyatt designed, both the architect and the Chapter might have partly justified themselves; but when it is notorious that the whole restoration, in conformity to the old work, might have been executed at a less sum than was expended on the present, we can neither palliate nor forgive the tasteless novelties which have been executed. If my respected friend Mr. Garbett reprobates this language as wanting in "discrimination, and as the effect of prejudice" (see p. 20 of his Inquiry), I must tell him that I have here, as upon most other occasions of a controverted nature, and where the subject of architectural design is referable to any

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maxims of taste, science, or archæology, endeavoured to analyse and criticise my own opinions before I have committed them to paper. That the clergy knew nothing respecting the dates, styles, and marked features of the circular and pointed architecture of the monastic ages, is readily admitted, and unfortunately the architect was not much better informed; for there were then no correct publications on the subject, and architects and antiquaries had not studied it. Fortunately we live in an age when more correct ideas are prevalent, and when the eyes of the public are opened to better principles. At York, at Winchester, at Peterborough, &c. repairs and alterations have been made in a style and manner, if not wholly unexceptionable, at least commendable. The fall of the western end of Hereford Cathedral is the most remarkable event of modern times in the history of English Cathedrals; whilst the rebuilding of it, we cannot say restoration, is as remarkable for its inconsistent and discordant character. Inigo Jones built a Roman screen, or portico, to the west front of old St. Paul's, and Sir Christopher Wren built two towers at the west end of the Abbey Church at Westminster, both of which have been justly reprobated by all discriminating critics of the present age. It is equally due to the canons of good taste and Christian architecture to protest against such designs and works as those executed at Hereford, between the years 1786 and 1796, for the work was more than ten years in progress.[7] Mr. Gough, in a letter to the Gentleman's Magazine,

[7] It is not, perhaps, possible to specify the expenses attending these alterations; but it is stated, in a local publication, that they "amounted to nearly £13,000; and about £2000 more at the same time were appropriated to the general repairs of the central tower and other parts of the fabric: of these sums about £2000 were subscribed by the Bishop, Dean and Chapter, and other members of the Cathedral; £5000 by the nobility, gentry, and clergy of the Diocess, and the Bishops and Chapters of other dioceses; and the remaining £8000 were charged upon the estates of the Church."—"Hereford Guide," edit. 1827, p. 140. The new works and alterations then made are thus specified in the same volume:—"The total rebuilding of the west front without a tower, the foundations of which were removed fifteen feet inward, and the nave consequently was as much shortened; the arcades and clerestory windows in the upper part of the nave, altered from the circular to the pointed form; the vaulting of the nave renewed; the roofs of the nave, choir, and transepts flattened; the spire taken down from the central tower; the battlements raised somewhat higher, and pinnacles with crockets placed at the angles." At the same time the Cathedral yard was levelled. In the year 1793 the Dean and Chapter

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1790, indignant at the proceedings at Hereford, says, " it is partly through the neglect of the Chapters, and partly by the ill management of the architects they employ, that they (the Cathedrals) are falling about our ears." The lives of sixteen men were placed in danger, and some were killed by the negligence of the influential persons in placing the scaffolding within the nave. Even Mr. Garbett, who is disposed not only to justify but applaud most of the new works in the nave, &c., admits that the " doors and niches of the west front are poor in themselves, and strikingly at variance with the rest, as to offend at first view; and to excite, from their prominent situation, a prejudice against the whole fabric. Nor is this partial deviation in style the only thing to be lamented. The foundation (the church) itself has been so much abridged, that of the four arches which perished with the tower, two only have been rebuilt, and those without the least decorative feature. A change also took place in the interior, for which no reason has been assigned; and which merits unqualified condemnation, viz. raising the pavement so as to conceal the square basement of the pillars, and consequently to diminish the height both of the nave and side aisles. The choir was originally approached by a flight of steps; but these are now done away." The accompanying engraving shews the original style and finishing of the arches and columns of the nave, the triforium, above, and the clerestory still higher, though it seems that the last may have had its windows inserted subsequent to the first building. The arched roof is also evidently of later architecture than the lower arches, as are the walls, windows, &c. of the ailes.

The architecture of the original CHOIR is illustrated by PLATE X. where

appealed to the public, in the Hereford Journal, &c. for additional aid, stating that they had expended all the moneys raised, " the income of their fabric estates, and the further sum of £4000 raised upon their other estates, to the restoration of the necessary parts of their ancient fabric, that there is still required to complete that object £3000, which must remain a charge on the Dean and Chapter." They then call for another subscription, to enable them to make a finishing to the central tower, in place of the destroyed spire, and say that it is estimated at £1000, towards which they had subscribed among themselves £547. The remaining sum does not appear to have come in, for the works then executed did not appear to have satisfied many of the former subscribers. Mr. Duncumb states that " an expenditure of nearly £20,000 has proved very inadequate to the restoration," Collections for Herefordshire, &c. vol. i. p. 529.

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we recognize the style of its strong semicircular arches, between immense piers; also its triforium, of corresponding design, and its clerestory of the first pointed character. There were three of these compartments on each side of the choir, but they are all either partially or wholly filled up by screens, monuments, or walling, and hence the true effect of this part of Lozing's work is scarcely to be distinguished. This division of the building, including the lofty semicircular arches under the tower, and the arch or arches which originally opened to the Lady Chapel, must have exhibited a fine and solemn example of true Norman architecture. It is also probable that the Lady Chapel, of Lozing's time, if finished, was terminated semicircularly, in accordance with the fashion of the age. We may safely infer that the ailes of the choir were executed in a corresponding style, as the terminating arches of the ailes, both to the west and to the east, are precisely like those of the choir. In PLATE XIII. one of these arches is shewn, and also the soffit, mouldings, and capitals of the south eastern arch of the choir, as seen in the aile. These prints represent the mouldings round the arch on the choir and aile sides as different in their details, the latter having merely a sort of bead, or torus, whilst the former has several torus and zigzag mouldings. In the triforium, the mouldings, as well as the filling up of the arch and the capitals, are variously enriched with Norman decorations. "The clerestory range of the choir," says Mr. Garbett, p. 35, "consists of an inner and an outer wall, forming an avenue that, prior to the insertion of the great east window, was continued round the extremity. The inner wall is separated by piers into three compartments; each compartment contains two low trefoil arches on the sides, and a high pointed arch in the centre, which is subdivided by a tall clustered column, branching off in the head, and forming two lesser arches. Each pier, which with the arches and arcades is *Saxon*,[8] is surmounted by two gothic pediments; and from

[8] The application of the term Saxon to architecture admitted to be executed by the Normans is calculated to mislead the young and uninitiated reader. It may as well be called Roman. A discriminating and critical writer, as Mr. Garbett shews himself in most parts of his clever little volume to be, should be more precise in his language. This gentleman recommends, very urgently, that the choir be enlarged, by taking away the present clumsy altar screen, opening and

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between these pediments rises a small clustered column, sustaining the stone vaulting, the groins of which are the same in disposition and number with those of the Lady Chapel."

As indicated in the Ground Plan, the arches under the north and south sides of the tower are propped up by square piers at the centre of each, and pieces of masonry, built up against the old piers. The architect, or builder, probably considered some support of this kind to be necessary to sustain the superincumbent weight of the tower; but nothing can be more unsightly and unarchitectural in its character and effect. It is clumsy, tasteless, and bad. If the arches were in danger, why not have constructed screens, similar to those at Salisbury (see View in my Cathedral Antiquities, Salisbury), or as at Canterbury; or with inverted arches, as at Wells. "Of all plans," says Mr. Garbett, "which a country mason could have selected out of numerous blunders, this central pillar is, perhaps, the worst, whether we respect its utter destitution of character, its glaring obtrusiveness, its acknowledged inutility, nay, its tendency to impair the fabric, by exciting a reaction, and forcing out of the perpendicular the clerestory range of the choir. Nor is this all; for of the four circular arches which communicate between the side ailes of the choir and nave and the transept, one only remains in its original state, the other three having been blocked up, leaving only a small passage way in each; the adjoining arch on either side the choir has shared the same fate; and as to the arches above, the present surface of the wall exhibits not a trace of the rich work which lies concealed behind it." (p. 61.)

Of the TRANSEPT, we see by the dark colour of the Ground Plan that parts of the wall are old, and part of a lighter shade, intimating a later date. Mr. Garbett contends that the eastern wall of the south transept is a portion of Athelstan's Church. Its architectural style of arches, columns, triforium, &c. is shewn in PLATE XI. and the plan PLATE I., but if this part of the

including the Lady Chapel, and terminating it at the west under the eastern arch of the tower. This suggestion is certainly entitled to the consideration of the Chapter, and with some other improvements, much wanted, may easily, and upon moderate terms, be made, when architect and workmen are found to be skilful, honest, and industrious.

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building be of that prelate's age, I must conclude that the lower part of the tower, with the smaller arches to the ailes, and the present chapter-room, &c. are of the same time. These members of the Church certainly exhibit some dissimilitude of forms and details to the choir and nave, but it is difficult to account for their preservation by the first Norman prelate: for he, like the generality of the Normans, was too ambitious of originality and superiority, as well as too national, to engraft new works upon those of his Anglo-Saxon predecessors. All, however, is left to conjecture,—and my good friend, Mr. Garbett, may indulge freely and fully in his without any fear of having it overruled by incontrovertible evidence. The south end of this transept has a large window, of six lights, inserted, and also another of four lights in the western wall. In the *north transept* we perceive a style and character of architecture unlike any other part of the building, and, indeed, of very unusual character. It is well defined in PLATES XI. and XII., in which the arch mouldings of the open arches of the triforium, and of the windows, are represented as being almost triangular, or rather forming two sides of a triangle. They display several mouldings, and, as in the Lady Chapel, are enriched with a sculptured ornament called the dog-tooth. The capitals of the clustered columns are richly foliated. Of this transept Mr. Garbett says, "The sharp pointed arches opening into the side aisle; their distribution into multiplied mouldings of the most delicate execution; the arcades immediately above, divided by mullions into lesser arches, and closed in by perforated quatrefoils in circles; the high pointed and expanded windows, differing only according to their situations, but especially that towards the north, which occupies nearly the whole of the extremity; the dog-tooth quatrefoil and patterns in mosaic, tastefully introduced within the arches, and on the surface of the walls, all preserve the same acute and determined character; with the lofty stone vaulting connecting together the different objects, render this apartment an exquisite specimen of the architectural genius of the twelfth century." This transept is adorned by a very interesting monument of ancient architectural and sculptural design, raised to the memory of Saint Cantelupe, which will be hereafter noticed. It is, however, most lamentably disfigured by numerous pews and seats, appropriated to the

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parishioners of St. John the Baptist's parish, who formerly occupied part of the nave, and who from prescriptive right claim accommodation within the walls of the Cathedral Church.

Behind the altar, and extending north and south beyond the ailes, as shewn in the plan, is the EASTERN TRANSEPT, a portion dissimilar in architectural character to any other part of the Church. It consists of two ailes, of the same height and same width, with three columns and two piers extending through the middle, north and south. One of the columns and the piers are now incorporated in a screen and walls enclosing the western end of the Lady Chapel. They are represented in PLATE v., which also displays the character of the rib mouldings, the varied and enriched style of the capitals, the height of the vaulting, &c. In this view I have omitted the temporary screen, which is made to fill up the two arches at the west end of the Lady Chapel, and thus shut out the whole of that very fine and very interesting apartment. It is not easy to account for the original meaning and appropriation of this eastern transept, nor for its union with the Lady Chapel, and the peculiar separation of that from the choir. It was most likely intended to contain four or more chantries or altars under the eastern windows, and might also have been connected with the COLLEGE, as a cloister or corridor communicates between that edifice, and the south transept. "In noticing the architecture of these transepts," says Mr. Garbett, p. 40, "their construction must not be overlooked. Although they are in part open from north to south, by means of the avenue which separates the Lady Chapel from the choir, they are, in reality, nothing more than the side aisles of the latter extended into double aisles, having a pillar in the centre for the sustentation of the groined roof; and forming a square apartment at each extremity, lighted by four windows. The head work of the windows on the east side of the south extremity (see PLATE XIII.) differs from that of those in the north (see Plate v.), the spandrils formed by the centre and side mullions in the crown of the arch containing each an oblong quatrefoil. The windows towards the south are still more varied." The same gentleman considers this transept to be of prior date to the ailes of the nave. Connected with, and branching from it, is the LADY CHAPEL, which may be regarded as the most beautiful specimen of architecture in the whole

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Church. The *Plan* is given in the Ground Plan, which also displays the situations, proportionate openings, and number of its windows; whilst PLATES VIII. IX. and XVI. will clearly illustrate the general design and style of the interior architecture of this unique apartment. PLATE VIII. represents one compartment, or severy, of the chapel on the north side, near the east end, with a section through one of the windows at that end. This sectional part shews the thickness of the wall beneath and above the window—the numerous columns and mouldings of the window—the several base mouldings on the outside, the geometrical forms, and mouldings, and clustered columns of the windows on the north side, with the rib mouldings of the arched ceiling, and a monumental niche with a statue, beneath. Above the windows is a quatrefoil panel, enriched with cusps and rosettes. A perspective view of the windows at the south east angle of this chapel is given in PLATE XVI. which serves to exemplify more clearly and fully the elaborate enrichments of the architecture. The whole design of the east end, with its five lights, or windows, and circular and ovolar panels above, with section of the vaulted roof over, and floor supported on vaults below, are delineated in PLATE IX. This plate also displays the crypt, with its exterior porch and stairs, on the north side, and Audley chapel to the south. The references are, A, stairs; B, crypt, or vault; C, lower part of the Audley chapel; D, upper part, approached by stairs, as indicated on the Ground Plan; E, roof to the stairs; F, an altar tomb, marked t in Plan, U; G, floor of chapel; H, vaulting of the roof; J, section of wall over the window; K, windows, a plan of the pier and pillars of one of which is given in the Ground Plan, S.

"The Lady Chapel, both within and without," remarks Mr. Garbett, "displays simplicity of outline and beauty of detail. The sides consist of three compartments, separated on the outside by prominent buttresses of an antique kind; and within side by clustered shafts, with sculptured capitals of human heads and foliage, from whence springs the groined roof. Each compartment contains two long and narrow lights, the receding piers of which are enlivened by slender pillars, which sustain the detached mouldings of the arch above. The east end differs from the sides, as well in respect of design and ornament as of dimensions."

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From this brief account of the interior of the Lady Chapel, and from the engravings, a stranger, and an admirer of Christian architecture, will lament to learn that this fine room is filled and lumbered with old bookcases, and that its walls, columns, windows, and mouldings are obscured and smeared over with repeated coats of whitewash. Whilst many thousands of pounds were so tastelessly expended in building a west front, and the upper part of the nave, every lover of architecture must deplore the present neglected and dilapidated state of this chapel. Five or six hundred pounds, judiciously expended, would protect it from further injury, and remove all its disfigurements; but I can almost excuse the Chapter from commencing architectural repairs, after they have paid so dearly for experience, and suffered so severely from the consequent tax on its income.

In addition to what has been said of the Church generally and particularly, it will be proper to notice some architectural objects belonging to, or materially connected with it. These are the cloisters, the chapter house, the vestry, and the font. The first, commonly called the BISHOP'S CLOISTERS, to distinguish them from another cloister belonging to the college, consists at present of only two walks, or covered corridors, that to the west having been taken down to make room for a warehouse-looking pile of brick building appropriated to the grammar school. It does not appear that it ever had a walk on the north side against the Church. Between a continued series of buttresses are windows of large dimensions, with mullions and tracery. The vaulting of the roof is adorned with numerous ribbed mouldings, as indicated in the *Ground Plan* at x, at the intersections of which are shields, charged with sculptured figures, foliage, arms, &c. These ribs spring from slender pillars between the windows, and corbels heads on the other side. The entrance door-way to the CHAPTER HOUSE, from the east walk, still remains, but is walled up. It consists of a pointed arch, under a lofty, richly ornamented pedimental moulding, having clustered shafts on the sides, with foliated capitals. In the centre is a slender pillar, dividing the arch-way into two smaller openings. The once elegant chapter room, to which this door-way communicated, has fallen beneath the fanatic frenzy of the Cromwellian soldiers, and the injudicious zeal of Bishop Bisse, who carried away many materials to assist in repairing the adjoining palace.

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"A structure so elegant, and withal so necessary an appendage to a Cathedral Church," remarks Mr. Garbett, "was assuredly entitled to a better fate than it unhappily met with from opposite parties, who, as we see, anticipate by a rude despoliation the natural date of its decay and ruin." This Chapter House appears from its small remains to have been decagonal in plan; and though its lower division shews the architecture of the end of the thirteenth century, the upper part was as late as the reign of Henry VI. Part of the vestibule is built up in a modern house, and three sides of the lower division remain in ruins.

Near the west end of the Cathedral Church, placed in its south aile, is an ancient FONT, which consists of one piece of stone, cut into a sort of half globe, hollowed within, and adorned with sculpture on the exterior surface. Beneath so many semicircular arcades are figures of the twelve apostles. Round the rim is the Roman key ornament, the columns are twisted, and the whole rests on four lions. In this part of the design it resembles some of the architectural tombs of the Lombards.

The present CHAPTER ROOM, or vestry, marked W, in the Ground Plan, is an ancient part of the edifice. Within it is preserved an old *Map of the world*, which has long been regarded as a curiosity among antiquaries. The late Mr. Carter made a drawing of that portion called Great Britain, which was engraved for Gough's "British Topography," wherein that zealous antiquary has printed some remarks on its age and character. Strange to say, the former members of the Chapter refused to allow any person to copy it for publication, and also neglected to furnish the public with any representation, or account of it. A better and more liberal feeling has operated on the present Chapter, who have allowed the map to be sent to London to be copied for the use of the "Royal Geographical Society." By a learned member of this very useful institution, I have reason to believe (being one of its council) that a memoir on, and engraving of this very curious specimen of early map drawing will be speedily published. Expecting this, I forbear to make further remarks here, as the subject is calculated to furnish an interesting topic for disquisition, and a few observations would neither be satisfactory nor do justice to the map.

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CHAP. III.

SOME ACCOUNT OF THE MOST INTERESTING MONUMENTS, AND NOTICES OF DISTINGUISHED PERSONS INTERRED WITHIN THE CHURCH.

It has been already remarked that the Church, which we are now reviewing, contains more monuments of Bishops, Deans, &c. than perhaps any other Cathedral in England. The "Hereford Guide" tells us that it is the burial place of at least thirty-four prelates, the sites of whose interments have been ascertained, and of one other, John Le Briton, whose place of sepulture is unknown. John Tyler, Bishop of Landaff, and Dean of this Cathedral, was interred here, and many other persons of eminence have been buried within the walls: but the sepulchral memorials of several have been destroyed, and others much mutilated. It is asserted in the "Guide," that when the Parliamentary soldiers occupied the city, in 1645, no less than one hundred and seventy brasses were taken away, and several of the monuments mutilated and defaced, but marks of some of them still remain.[1] Several brasses were likewise displaced when the Cathedral underwent its extensive repairs, subsequent to the fall of the west end in 1786, and no less than two tons weight was sold to a brazier.

[1] Though Hereford suffered materially in those barbarous, fanatical, psalm-singing wars, it is particularly noted for its loyalty. On the restoration of its privileges by Charles II. its motto was, "*Invictæ fidelitatis præmium.*" And Phillips, the encomiast of Herefordshire Cider, says,

> "Yet the cider land unstained with guilt;
> The cider land, obsequious still to thrones,
> Abhorr'd such base disloyal deeds, and all
> Her pruning-hooks extended into swords,
> Undaunted to assist the trampled right
> Of monarchy."

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In the present volume I propose to take notice of the most material still remaining in the Church, and point out their respective situations by references to the Ground Plan.

In the south aile of the nave, beneath one of the windows (No. 1), is a tomb to the memory of Sir RICHARD PEMBRIDGE, Knight of the Garter, who died in 1375. On an altar-shaped monument is an effigy of the deceased, and on the sides and end are seven shields, charged with his arms, &c.: it was removed to this place from the Grey Friars monastery. East of this, under a pointed arch in the wall (No. 2), is a stone effigy, erroneously said to represent BISHOP ATHELSTAN; and near it, at No. 3, is another niche, with the remnant of a tomb, ascribed to BISHOP WALTER, and noted in the Guide as "the most ancient monument in the Cathedral."

Inserted in the wall of the north aile of the nave (No. 4) is a handsome monument to BISHOP BOOTH, whose effigy rests on an altar tomb, pontifically robed, which was painted and gilt; there are two angels seated at the head of the statue. Attached to the sides of the tomb, and in the spandrils of the arch, are twelve shields of arms; viz. those of Ethelbert, the See, the Deanery, Booth's. This monument was painted and gilt, and is adorned with an ogee arch, having bold and rich crockets, and an elaborate finial.

Following the order of numbers on the Plan, we next examine the sepulchral memorials in the *north transept*, called St. Catherine's aile: No. 5 points out the situation of an old monument inserted in the walls which is represented in PLATE XII. It consists of an arched recess, and contains a coffin-shaped tomb, supporting the effigy of a Bishop in pontifical robes. This commemorates THOMAS CHARLTON. A view of it is engraved in Gough's "Sepulchral Monuments," vol. i. p. 97. In the eastern aile of this transept is the most interesting ancient tomb, or rather shrine, in the Church. It is said to enclose the bones, or certain relics of the sainted CANTELUPE, of whom we have already recorded some particnlars. The annexed engraving, PLATE XIV., supersedes the necessity of description, excepting to remark that one side of the shrine, with its six niches and mail-clad knights, is enclosed by a pew, and thus shut out from sight. The execution of the sculpture, in the armour and the varied attitudes of the figures, and the animals under

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their feet, the foliage in the spandrels of the arches, and the capitals of the columns are all beautiful and admirable. In the diversified expression and character of the figures, and the fancy displayed in the whole design, we recognise the hand of a skilful and experienced artist: and had this relic of monastic superstition been met with among the ruins of some classical building of Italy, its beauties would have been proclaimed by all the connoisseurs and cognoscenti of that famed country. It has been already remarked that the shrine was made, and the bones transferred to this spot, about five years after the saint's decease, and it is probable that the *transept* was designed and erected at the same time, to give additional effect and importance to the event. Mr. Duncumb describes the tomb of "freestone," and Mr. Gough calls it "red stone;" but I believe that it consists of Purbeck marble, a stone of greyish colour, abounding with shells. It is, however, absurdly coated with white paint, and thereby appears like common board. In Gough's "Sepulchral Monuments," vol. i. p. 62, is a short account of this shrine, accompanied by an engraving, from a drawing by Mr. Carter. On a gravestone, in this transept, is a long Latin inscription to the memory of JOHN PHILIPS, author of the poem entitled "Cider," which was once popular, but is now almost obsolete. He died in February, 1708, at the age of thirty-two.

Against the north wall is a bust of BISHOP FIELD, under a canopy. Between the ailes of this transept and the choir, is a handsome monument to the memory of BISHOP AQUABLANCA (No. 7). It consists of columns, three open arches, with canopies covering and enclosing an effigy of the prelate. Near this monument, resting on the floor, is an effigy on a coffin tomb, to the memory of DEAN AQUABLANCA, nephew of the Bishop.

Against the north wall of the north aile of the choir (No. 8), is a monumental memorial ascribed to BISHOP MAPENORE, with his effigy; nearly opposite to which (No. 9) is another old monument, said to cover the grave of BISHOP BENNET. At 10 is an effigy, on a coffin tomb, for BISHOP CLIVE; near which is a doorway (3) to the once splendid *monumental* and *chantry chapel* of BISHOP STANBURY. The plan of this is shewn (1) in the Ground Plan, PLATE I., and an interior view, with representations of its numerous

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shields, most of which are allusive to our Saviour and to saints, is engraved in Gough's "Sepulchral Monuments," vol. ii. p. 240. At the time Mr. Gough wrote his account, he states that "this chapel is used as a vestry for the churchwardens, and not shewn by the vergers." It is now certainly unoccupied, but in a dirty, neglected condition. At the east end was an altar, to the right of which, in a niche of the wall, is a coffin tomb, supporting the effigy of a Bishop, of fine proportions, with a crozier in the left hand. The whole interior of the chapel is covered with tracery and panelling, as is the groined ceiling, which resembles in style that of King's College Chapel, Cambridge. On the north wall of the choir is a long inscription to Stanbury, whence some have supposed that he was buried near the altar; and Willis thinks that the effigy in the chapel is intended to represent some other Bishop, but this conjecture seems very improbable. At the west end of the chapel are the arms of Canterbury, Hereford, and Stanbury.

On the outside of this chapel, in the aile (No. 12), is an effigy beneath a pointed niche in the wall, with an inscription to BISHOP LOZING, but it is not likely that such a distinguished prelate and builder would have been interred in that situation. Indeed it may be remarked, in this place, that four or five of the effigies of Bishops, with the niches in which they are placed, and the accompanying inscriptions, were apparently all made at one time, and subsequent to the decease of the respective persons.

Nearly opposite, beneath the eastern arch of this aile, is a very handsome alabaster altar tomb (No. 11), sustaining a beautiful effigy, and adorned with several small statues in niches, all of the same material. This monument is variously ascribed, as it has no inscription to intimate the name of the person for whom it was intended. Willis and Duncumb consider that it belongs to Bishop Stanbury. There are eleven statues on the outside, two at the feet, and the verger states that there are other figures on the side, towards the altar. The shields on them would most likely enable us to appropriate the monument to its proper Bishop.

In the north side of the eastern transept are two old tombs at 13 and 14, respectively assigned to BISHOPS SWINFORD and GODWIN, both much muti-

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lated. Against the eastern wall, at 15, is a large, clumsy monument to BISHOP WESTFAYLING, with his effigy reclining on one side.

The *Lady Chapel*, now the library, contains some ancient memorials worthy of particular notice. No. 17 is the site of the very curious and interesting monument represented in Plate XV. and generally attributed to a HUMPHREY DE BOHUN, EARL OF HEREFORD. An effigy of the deceased is placed on a ledge, in a square recess, clad in chain and plate armour, with long spurs, a small helmet, and a dog at his feet. The frame of the tomb is adorned with rosettes and panelled buttresses, with a canopy of open trefoil arched mouldings above, and panelling below. It is surmounted by an open screen of elaborate and exquisite workmanship, in which are two small statues of females, seated, and apparently offering incense. The heads are gone. Duncumb describes two shields of arms as attached to the tomb. In a niche to the east (see Plate VIII.) at No. 18, is an effigy of a female, said to be that of the wife of the Earl. There is probably some error in ascribing these monuments to Bohun, Earl of Hereford, and his Countess; for, on referring to the account of that family in Dugdale's "Baronage," I do not find that either of them was buried here, or had any immediate connexion with the Cathedral. The designs of the screen of the monument, and of the two effigies, are of different ages. There were eight or nine Humphrey Bohuns. Mr. Gough, in "Sepulchral Monuments," says that the arms indicate the man to be a Bohun, but not an earl of Hereford.

At the south-east angle of this chapel (No. 19) is a fragment of a statue, which Mr. Duncumb describes as "a lady wearing a coronet," but which other antiquaries consider to be that of ST. ETHELBERT, taken from a pedestal near the high altar, where Bishop Mayo ordered by his will that his own monument should be erected. Against the south wall, near the west end of the chapel, is a monument, in a niche, to DEAN BEREW, or BOREW, whose effigy is placed on a slab beneath a pointed arch. Small figures of boars, with sprigs of rue, are sculptured in a cavetto moulding round the arch. Near this, on the floor, are monumental slabs, with fragments of brasses, &c. which covered the graves of persons who were interred here. (See Figures 38, 39, 40, 41, 42.) One of these commemorated RICHARD DE LA MARR, and his

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lady, ISABELLA, who died respectively in 1435 and 1421. Another was to DEAN HAROLD: 1393.

In the south wing of the *eastern transept* are the following monuments (No. 21)—BISHOP LEWIS CHARLTON, a mutilated effigy of whom on a dilapidated tomb, with shields of arms, and an inscription, commemorate his name and sepulture.[2] Near it, at 22, is a large mass of marble and stone, painted, &c. in the bad taste of 1636, to the memory of BISHOP COKE. At the southern extremity are tombs to BISHOP LINDSELL (23), DEAN HARVEY (24), and DEAN CHANDLER adjoining.

The south aile of the choir is adorned with a very handsome monument (at 25), to BISHOP MAYO, whose effigy, in freestone on an altar tomb of the same, and surmounted by a canopy of unusual and fine design, is represented in the annexed engraving. (See Plate XIII.) The monuments, Nos. 26, 27, 30, and 31, are indicated in the Wood Cut in the title page. Beneath four pointed arches, on slabs, are four effigies said to represent BISHOPS DE VERE, FOLIOT, BETUN, and MELUN. On the floor is a fine, large, inlaid brass, almost the only relic of the sort in the church, for DEAN FROWCESTER (37). The place of sepulture of BISHOP RAYNELM is pointed out by No. 28.

In the south transept are three monuments pointed out by figures 32, 33, 34. The first refers to a large altar tomb to ALEXANDER DENTON and his lady, whose effigies repose on a slab of alabaster. Willis states that Denton was buried at Hillesdon, in Buckinghamshire, in 1576.

Beneath the great south window in the wall is a monument to BISHOP TREVENANT, who most probably rebuilt that end of the church. Against the west wall (No. 34), is a mural slab to the memory of DEAN TYLER, who was also Bishop of Landaff.

The CHOIR has fifty stalls for the members of the Cathedral, a pulpit, and a throne. Beneath the seats of the stalls are various carvings, some of which are executed with much spirit; and others distinguished for the grotesque and ludicrous figures represented. The great and inappropriate screen,

[2] A view and account of this tomb are given in Gough's "Sep. Mon." vol. i. Pl. XLVII.

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which is returned on the north and south sides, has been already noticed. Within the last few years, the *east window* has been filled with painted glass: being a copy from a picture by Mr. West, of the Last Supper.

The Choir contains several monuments, some of which are very imposing in materials and workmanship, though not very attractive as objects of art or antiquity. No. 29 is the site of the ponderous mass of marble raised to the memory of BISHOP BISSE and the COUNTESS OF PLYMOUTH, his lady. When this monument was raised, another for BISHOP BRAOES, with his effigy, was removed to the opposite side of the choir.

BISHOPS BUTLER, BEAUCLERK, HUMPHREYS, CROFTS, and TRELLICK were interred in the choir, near the altar, where flat stones cover their remains.

THE following Notices of the Palaces of the Bishops of this See are given in Leland's Itinerary, vol. viii. p. 54. ed. 1744:—

PALATIA EPISCOPI HEREFORDEM.

Sugwas a slite Shot, or more, of *Wy* Ryver on the lifte Ripe of it 2. Miles *dim.* It stondithe in the Roots of an Hillet, and a Park by it now without Dere.—*Colwel* Park longed to the Byshope of *Hereford* by [9] *Malvern* Chace, and a Pece of [9] *Malvern* is the Byshops, fro the Crest of the Hill, as it aperithe by a Dyche.

Bosberie x. Miles by North Est from *Hereford* at the Head of *Ledon* Reveret, and thereby is a place longginge to Seint *John's* in *London* caulled *Upledon.*

Gul. Ver. *episcopus, ut patet ex ejus* [a] *epitaphio, multa egregia construxit ædificia.*

Whitburne 7. Miles from *Worcester.* It is in the very extreme Parte of *Herefordeshire* on the righte banke of *Temde* Ryver.

[9] Malvenn MS.

[a] Epitaphia MS.

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Johannes *Filius* Alani, *Dominus de* Arundel, *cepit* Byssops Castell, *et constabularium* β *castri fide data interfecit anno regni* 45. Henrici 3. *et* γ *inde tenuit pene* 6. *annis.*

There was a faire Mansion Place for the Byshope at *Ledbryi* XII. Miles by Est North Est from *Hereford*, and VII, Myles or more from *Rosse.* This Hous is all in Ruyne. The convict Prison for the Byshope of *Heriford* was at *Rosse*, now at *Hereford.*

Rosse at the veri West End of the Paroche Churche Yarde at *Rosse*, now in clene Ruynes.

Byshops Castle a 23. Miles by North Northe West from *Hereford* in *Shropshire.*—It is XII. Miles from *Shrowsbirie.*

Prestebyri 5. Miles from *Glocester* hard by *Clife.* Ther is a Parke hard by *Prestebyri.*

Joannes le Breton *episcopus* Hereforden. *fuit aliquanto tempore vicecomes* Hereford: *custos maner: de* Abergeveney, *et trium castrorum.*

Breton *episcopus custos Garderobe domini* Ω *regis.*

Kilpek Castelle a 5. Mils from *Hereford* by Southe West very nigh *Worne* Brooke.

Some Ruines of the Waulls yet stonde. Ther was a Priorie of Blake Monks suppressyd in *Thomas Spofford's* Byshope of *Herford's* time, and clerly united to *Glocester.*

β Cast. MS. γ In detinuit MS. Ω Rege MS.

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A CHRONOLOGICAL LIST OF THE

BISHOPS OF HEREFORD,

WITH THE CONTEMPORARY KINGS OF ENGLAND.

BISHOPS.	Consecrated or Installed.	Died or Translated.	Buried at	Kings.
[For the list of Bishops previously to Ethelstan, vide pages 3, 4, 5.]				
Ethelstan	Supp. 1012	Died..Feb. 10, 1055[1]	Hereford	Ethelred II. to Edw. Confessor.
Leofgar	1056	Killed June 16, 1056	....	Edw. Confessor.
See vacant four years.				
Aldred (in trust)		York..1060 D. Sept. 11, 1069	York	Ed. Con. Harold II. and Wm. I.
Walter of Lorraine	Con.1060	Died 1079	Hereford	
Robert Lozing	Con... Dec. 29, 1079	Died..June 26, 1095	Hereford	William I.
Gerard	1095	York.....1095 Died 1101	York	William I.
Roger Lardarius	Not consecrated.			
Raynelm, or Raynald	Appointed . 1101 Con.Aug.30,1107	Died .. Oct. 28, 1115	Hereford	Henry I.
Geoffry de Clive	Con...Dec. 26, 1115	Died....Feb. 3, 1119	Hereford	Henry I.
Richard de Capella	Con. .. Jan. 16, 1121	Died..Aug. 15, 1127	Hereford	Henry I.
Robert de Betun	Con...June 19, 1131	Died..April 22, 1148	Hereford	Henry I.
Gilbert Foliot	Con. .. Sept. 5, 1149	To London 1162	....	Stephen.
Robert de Melun	Con.. . Dec. 22, 1163[2]	Died..March 4, 1167	Hereford	Henry II.
See vacant seven years.				
Robert Foliot	Con... .Oct. 4, 1174	Died .. May 9, 1186	Hereford	Henry II.
William de Vere	Con.....Oct. 6, 1186	Died..Dec. 24, 1199	Hereford	Henry II.
Egidius, or Giles de Bruse, or Braoes	Con...Sept. 24, 1200	Died .. Nov. 5, 1215	Hereford	John.
Hugh de Mapenore	Con. .. Dec. 6, 1216	Died .. . April, 1219	Hereford	Henry III.
Hugh Foliot	Con... Nov. 1, 1219	Died.. July 26, 1234	Hereford	Henry III.
Ralph de Maydenstan	Con...Nov. 12, 1234	Resigned Dec. 17, 1239 Died.....1244	Gloucester	Henry III.
Peter de Aquablanca	Con... Dec. 23, 1240	Died ..Nov. 27, 1268	Hereford	Henry III.
John Breton, LL.D.	Con... June 3, 1269	Died.... April, 1275	Hereford (supp.)	Henry III.
Thomas Cantelupe	Con. .. Sept. 8, 1275	Died..Aug. 25, 1282	Hereford	Edward I.
Richard de Swinford	Con...March 7, 1283	Died March 15, 1316	Hereford	Edward I.
Adam de Orlton, LL.D.	Con...Sept. 12, 1317	Worcester 1327	Winchester	Edward II.
Thomas Charlton, LL.D.	Con... Oct. 18, 1327	Died ..Jan. 11, 1343	Hereford	Edward III.
John Trellick, D.D.	Con...June 24, 1344	Died .... Feb. 1360	Hereford (supp.)	Edward III.
Lewis Charlton, S.T.P.	Con... Oct. 25, 1361	Died.. May 23, 1369	Hereford	Edward III.
Wm. Courteney, LL.D.	Con.....1369	London Sept. 12, 1375	Maidstone	Edward III.
John Gilbert	.....Sept. 12, 1375	St. David's 1389	Haverfordwest	Edward III.
John Trevenant	Con... June 20, 1389	Died.. 1403 or 1404	Hereford	Richard II.
Robert Mascall	Con.....July 2, 1404	Died..Dec. 22, 1416	White Friars, London..	Henry IV.

1 Leland says 1061; Antiq. of Cath. says 1056.

2 Antiq. of Cath. says Jan. 11, 1162; Willis says May 22, 1164.

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BISHOPS.	Consecrated or Installed.	Died or Translated.	Buried at	Kings.
Edmund Lacy, D.D.	Con...April 18, 1417	Exeter .... 1420 D. May 23, 1455	Exeter	Henry V.
Thomas Polton, LL.B. ..	Con... Nov. 9, 1420	Chichester 1422 D. Aug. 23, 1433	Rome	Henry V.
Thomas Spofford	..... Nov. 17, 1422	Resigned 1448	St. Mary's Abbey, York	Henry V.
Rich. Beauchamp, LL.D.	Con... Feb. 9, 1449	Salisbury Aug. 14, 1450	Salisbury	Henry VI.
Richard Butler, or Bolers	Con..... Feb. 4, 1451	Lichfield, &c. .. 1453	Lichfield	Henry VI.
John Stanbury.....	Enth..April 25, 1453	Died ..May 11, 1474	Hereford	Henry VI.
Thomas Milling, S.T.P...	App...Aug. 15, 1474	Died 1492	Westminster....	Edward IV.
Edmund Audley.....	From Rochester, Dec. 26, 1492	Salisbury ..1502 D. Aug. 23, 1525	Salisbury	Henry VII.
Adrian de Castello	Con.....1502	Bath and Wells, 1504	....	Henry VII.
Richard Mayew, S.T.P...	Con.....Oct. 1504	Died..April 18, 1516	Hereford	Henry VII.
Charles Booth, LL.D.....	Con...Nov. 30, 1516	Died .. May 5, 1535	Hereford	Henry VIII.
Edward Fox, S.T.P.	Con...Sept. 26, 1535	Died .. May 8, 1538	S. Mary Mont halt, Lond..	Henry VIII.
Edmund Bonner, LL.D. .	Elected Nov. 27, 1538	London....1539 D. Sept. 5, 1569	St. George's, Southwark	Henry VIII.
John Skyp	Con... Nov. 23, 1539	Died 1552	London	Henry VIII.
John Harley.....	Con. ..May 26, 1553	Deprived.. 1554 Died..... 1557	....	Edw. VI. & VII. Mary.
Robt. Purfey, or Warton..	Con...April 24, 1554	Died..Sept. 22, 1557	Hereford	Mary.
Thomas Reynolds	Not consecrated	Died..Nov. 24, 1559		
John Scory, S.T.P.....	Con... July 20, 1559	Died..June 26, 1585	Whitbourn	Elizabeth.
Herb. Westfayling, D.D..	Con...Dec. 12, 1585	Died..March 1, 1601	Hereford	Elizabeth.
Robert Bennett, D.D.....	Con... Feb. 20, 1602	Died.. Oct. 25, 1617	Hereford	Elizabeth.
Francis Godwin, D.D. ..	Con... Nov. 28, 1617	Died.... April, 1633	Whithourn	James I.
William Juxon, S.T.P. ..	Trans. to London before Con. ..			
Augustine Lindsell, S.T.P.	Con. March 24, 1633	Died .. Nov. 6, 1634	Hereford	Charles I.
Matthew Wren, D.D.... ..	Con. .March 8, 1635	Norwich .. 1636 Ely..... 1638 D. April 24, 1667	Cambridge	Charles I.
Theophilus Field, D.D...	Con... Dec. 23, 1635	Died .. June 2, 1636	Hereford	Charles I.
George Coke	Con. .. July 2, 1636	Died..Dec. 10, 1646	....	Charles I.
See vacant fourteen years.				
Nicholas Monk	Con. .. Jan. 13, 1661	Died..Dec. 17, 1661	Westminster....	Charles II.
Herbert Croft	Con. .. Feb. 9, 1662	Died..May 18, 1691	Hereford	Charles II.
Gilbert Ironside, D.D. ..	Con... July 29, 1691	Died..Aug. 27, 1701	St. Mary Somerset, Lon.	Wm. and Mary.
Humphrey Humphreys, D.D.	Con. .. Dec. 2, 1701	Died..Nov. 20, 1712	Hereford	William III.
Philip Bisse, D.D.....	Enth. Sept. 17, 1713	Died . Sept. 5, 1721	Hereford	Anne.
Ben. Hoadley, D.D.	Con.....1721	Salisbury ..... Winchester .... Died.....1761	Winchester	George I.
Hon. H. Egerton, D.D...	Con. .. Feb. 2, 1724	Died 1746	....	George I.
Lord James Beauclerk. ..	Con...June 26, 1746	Died .. Oct. 19, 1787	Hereford	George II. & III.
Hon. John Harley, D.D. .	Con. .... Nov. 1787	Died .. Jan. 7, 1788	Brampton Bryan ..	George III.
John Butler.....	Con.....1788	Died..Dec. 10, 1802	Hereford	George III.
Foliot Herbert Walker Cornewall, D.D.....	Con.....Jan. 1803	To Worcester .. 1808	....	George III.
John Luxmore, D.D.....	Con.....July 1808	To St. Asaph, June, 1815	....	George III.
George Isaac Huntingford, D.D.	Con. .. July 5, 1815	....	....	George III.

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A CHRONOLOGICAL LIST OF THE
DEANS OF HEREFORD.

WITH BIOGRAPHICAL MEMORANDA.

The ensuing List of the Names, Dates of Election, &c. of the Deans of Hereford has been derived from the published Accounts in Le Neve's "*Fasti Ecclesiæ*," who acknowledges his obligations to Mr. Reynolds, "sometime Registrary of Hereford," Willis's "*Survey of the Cathedrals*," and various miscellaneous works. Though the Author has endeavoured to make it complete and correct, and has attempted to reconcile, or at least improve upon, the lists of each of the authors here specified, he is aware of defects and omissions which he has not the means of remedying.

No.	DEANS.	Elected, &c.	Died or removed.
1	Ralph[1]	Held it ... 1140	Deposed by Bishop Betun.
2	Geffrey, or Geoffrey	... 1150	...
3	Ralph[2]	... 1157	...
4	Geffrey, or Geoffrey	... 1173	...
5	Richard	... about 1187	...
6	Hugh de Breuse[3]	... 1202	...
7	Hugh de Mapenore[4]	... 1203	Bishop of Hereford ... 1216
8	Henry	Consecrated Jan. 15, 1216	...
9	Thomas de Bosbury	... about 1218	Died ... Sept. 26, 1231
10	Ralph de Maideston[5]	Elected ... Dec. 14, 1231	Bishop of Hereford ... 1234
11	Stephen de Thorne	Elect. about Oct. 28, 1234	...
12	Ancellinus, or Amselm[6]	... about 1247	...
13	Giles de Avenbury	Elected ... 1271	Died ... 13 C. Oct. 1277 or 1278
14	John de Aquablanca[7]	... about 1278	Died ... 1320
15	Stephen de Ledbury[8]	Elected ... 1320	Died ... 1352
16	Thomas de Trellick[9]	Elected ... 1352	Dean of St. Paul's ... 1363
17	William de Birmingham	... 1363	Living in ... 1369
18	John de Middleton[10]	...	Deprived ... about 1280

BIOGRAPHICAL MEMORANDA OF THE DEANS.

[1] Some writers place John de Middleton as the first Dean, whilst others state that Ralph was constituted by Bishop Betun, who shortly after deposed him. *Ang. Sac.* vol. ii. p. 312. He appears as witness to *Will. Devereux's* grant to Croyland in the time of King Stephen. *Antiquities of the Cath.* 223, and *Mon. Anglic.*

[2] A second Ralph is given in the lists, but it is not clear that he is a different person to the first Dean. In the *Antiquities of Hereford* he is described as opposing Bishop Betun, who was dead before this Dean was appointed.

[3] Le Neve places Breuse as second Dean, but he occurs as sixth in Willis's list, and third in "The Antiquities." Giles de Breuse was Bishop at the same time, and probably his brother.

[4] Giraldus tells us that this Dean was proposed for the See of St. David's in 1203. In 1216 he was advanced from the Deanery to the Bishopric.

[5] See Account of Bishops, p. 14.

[6] According to Willis and Dugdale, he held this Deanery in 1247 and 1262. In "The Antiquities" he is called Antellinus, with the date of 1256.

[7] He was nephew of Bishop Aquablanca. In his will he directed his body to be interred near the Bishop's in the north aile. His effigy, in the Dean's habit, lies on a slab.

[8] Dugdale gives the dates of 1341 and 1348; the Antiquities, 1331; and Willis, as above He was Prebendary of Bullinghope.

[9] Trellick was made Bishop of Rochester in 1364.

[10] Le Neve and Dugdale erroneously place Middleton as the first Dean. *Willis.* And his name occurs as the second in "The Antiquities."

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No.	DEANS.	Elected, &c.	Died or removed.
19	John Harold[11]	Installed 1380	Died Oct. 19, 1393
20	John Prophet	Installed Nov. 7, 1393	Dean of York 1407
21	Thomas Felde, LL. D.[12]	Installed April 20, 1407	Died July, 1419
22	John Stanwey	1419	Died Aug. 9, 1434
23	Henry Shelford	Installed Sept. 26, 1434	Died 1445 or 1446
24	John Berew[13]	Elected 1445 or 1446	Died April 6, 1462
25	John ap Richard	Elected June 24, 1462	Deprived June 26, 1462
26	Richard Pede, LL. D.	Installed March 8, 1462	Died 1480
27	Thomas Chandeler, D. D.[14]	Installed March 26, 1481	Died Nov. 2, 1490
28	Oliver King, LL. D.[15]	Installed March 23, 1490	Resigned 1491
29	John Harvey[16]	Installed about July, 1491	Died about April, 1500
30	Reginald West	Elected about 1501	Resigned 1512
31	Thomas Wolsey, Cardinal[17]	Elected 1512	Resigned Dec. 3, 1512
32	Edmund Frowcester, S. T. P.[18]	Installed Jan. 27, 1512	Died May 16, 1529
33	Galmaliel Clifton, LL. D.[19]	Installed Aug. 14, 1530	Died April 26, 1541
34	Hugh Coren, or Curwyn[20]	Installed June 1, 1541	Archbishop of Dublin 1555
35	Edmund Daniel, A. M.[21]	Installed July 3, 1558	Deprived 1559
36	John Ellis, M. A.	Installed Feb. 18, 1559	Died about 1576
37	John Watkins, A. M.[22]	Nominated Jan. 9, 1576	Resigned 1593
38	Charles Langford, D. D.[23]	Installed April 5, 1593	Died Oct. 28, 1607
39	Edmund Doughtie, A. M.	Installed Dec. 23, 1607	Died 1616
40	Richard Montague, D. D.[24]	Installed Dec. 9, 1616	Resigned 1617

[11] He was buried in the Cathedral, where the following fragment of an inscription remained in Willis's time —"*De Salute Mercy* M.CCC.LXXXXIII." Willis's date is 1493.

[12] By will he directed his body to be interred in the Church of Maidstone; that forty marks be given to the Cathedral of Hereford, and ten pounds towards the fabric of Leighton Buzzard Church.—*Willis.*

[13] This Dean was buried in the Lady Chapel, where an effigy in the south wall, under an arch, with figures of boars, and the rue-leaf, is said to commemorate him.

[14] His remains were interred in the Cathedral, where a monument with an effigy and an inscription remains.

[15] He was principal secretary to Henry VII—Bishop of Exeter in 1492—transferred to Bath and Wells, 1495. He pulled down and began to rebuild Bath Abbey Church, and died June 24, 1592. He was buried in St. George's Chapel, Windsor, where there is an inscription to his memory. See History of Bath Abbey Church; also History of Wells Cathedral.

[16] By will he appointed to be buried in the Cathedral, before St. Margaret's Altar, and a chantry to be erected to his memory. Willis supposes the effigy in the upper end of the south aile to be his.

[17] See Accounts of *Wells Cathedral* and *York Cathedral.*

[18] He was Canon and Prebendary of Barton Colwalle—interred in the upper end of the south aile. His monument of marble contains his "*portraiture* lying under a canopy, with figures of six saints engraved on two pillars which support it." *Antiquities of Cath.* p. 231. Willis gives a long inscription from his gravestone.

[19] Canon of Windsor and York, and Rector of West Idesley in the county of Berks; buried in the Cathedral. In his will "he directed a solemn dirge to be kept for him in the Cathedral." *Willis*, p. 535.

[20] See some account of this Dean in the History, &c. of *Oxford Cathedral*, p. 25.

[21] Prebendary of Worcester. In 1559 he was deprived of this Deanery by Queen Elizabeth. Retired to Rome, where he died Oct. 13, 1576, and was buried in the English Collegiate Chapel of St. Thomas a Becket. Willis gives a copy of the inscription on his monument at Rome.

[22] Le Neve says he was installed March 13, 1574. *Antiquities of Cath.* say March 13, 1557. He died May, 1594.

[23] Prebendary of Bristol, and Rector of Stokehammond, Bucks. When he died he was Prebendary of Pratm Minus, Vicar of Lugwarden, and Rector of Eastham. Buried in the Cathedral. *Willis.*

[24] Exchanged the Deanery for the Archdeaconry of Hereford. *Willis.*

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No.	DEANS.	Elected, &c.	Died or removed.
41	Silvanus Griffith, S. T. P.[25]	Installed Sept. 16, 1617	Died Nov. 1623
42	Oliver Lloyd, LL. D.[26]		Died 1625
43	Daniel Price, S. T. P.[27]	Installed Dec. 16, 1623	Died Sept. 23, 1631
44	John Richardson, D. D.[28]	Installed Oct. 27, 1631	Died 1636
45	Jonathan Brown, S. T. P.[29]	Installed 1636	Died Dec. 1, 1643
46	Herbert Croft, D. D.	Installed 1644	Bishop of Hereford 1661
47	Thomas Hodges, D. D.[30]	Installed Dec. 10, 1661	Died Aug. 22, 1672
48	George Benson, S. T. P.[31]	Installed Sept. 10, 1672	Died Aug. 24, 1692
49	John Tyler, D. D.[32]	Installed Sept. 27, 1692	Bishop of Landaff 1706
50	Robert Clavering[33]	Installed 1724	Bishop of Landaff 1724
51	John Harris[34]	Installed May 16, 1729	Bishop of Landaff 1730
52	Edward Cressett, M. A.[35]	Installed Oct. 8, 1736	Bishop of Landaff 1748
53	Edmund Castle, D. D.	Installed March 2, 1748	
54	John Egerton, B. L. L.[36]	Installed Aug. 7, 1750	Bishop of Bangor 1756
55	Francis Webber, D. D.	Installed July 30, 1756	Died 1771
56	Nathan Wetherell, D. D.[37]	Installed Nov. 9, 1771	Died 1808
57	William Leigh, LL. D.[38]	Installed March 4, 1808	Died 1809
58	George Gretton, D. D.[39]	Installed April 5, 1809	Died July 29, 1820
59	Robert James Carr, D. D[40]	Installed Aug. 1820	Bishop of Chichester 1827
60	Edward Mellish, A. M.	Installed July 8, 1827	Died Dec. 1830
61	Edward Grey, D. D.	Installed 1831	Now living.

[25] Not mentioned in *Antiquities of Cath.* And Wood, in Athen. Oxon. names George Carleton as Dean in 1617.

[26] Not mentioned in *Willis*, or *Le Neve*, but described in *The Antiquities* as having exchanged with Montague. See Wood's Athenæ Oxon. edit. 1815. vol. iii. col. 878. He was Chancellor of Hereford, in 1615 Canon of Windsor, which he exchanged with Montague for this Deanery. Died in Hereford. *Antiq. of Cath.*

[27] Chaplain to Prince Henry, afterwards to James I., then to Charles I., Canon Residentiary of Hereford, Rector of Worthing in Shropshire, and of Lanteglos, Cornwall, and Justice of the Peace. Died at Worthing near Cause Castle, Salop, and was buried there. Willis gives a long inscription from his tomb. *Survey*, i. 536.

[28] *Le Neve* says installed 1634, also *Antiq. of Cath.* In his will he gave five pounds to the Cathedral, and six pounds to the poor of Hereford City, &c.

[29] Prebend of Westminster, Minister of St. Faith's, London, in 1633, and Rector of Hertingfordbury, co. Herts. where he was buried. *Willis.*

[30] Rector of Kensington, was a celebrated preacher before Parliament, one of the Assembly of Divines, and a Covenanter; one of the clergymen who attended the Earl of Holland on the scaffold, to whom he was distantly related; Rector of St. Peter's, Cornhill, in 1662; buried at Kensington, where there is a gravestone to his memory. *Faulkner's History, &c. of Kensington*, p. 166.; *Willis.*

[31] Prebendary of Worcester, Archdeacon of Hereford, Prebendary of Wellington. *Ant. of Cath.* He was Dean of Hereford, Master of Ledbury Hospital, and Rector of Cradley in Herefordshire. Buried near the Altar at Hereford Cathedral. Wood's *Fasti Oxon.* and *Antiquities of the Cath.* 136.

[32] Prebendary of Bartonsham, and Vicar of St. Peter's in Hereford; held the Deanery of Hereford in commendam with the Bishopric of Landaff. *Antiquities of the Cath.*

[33] See account of Peterborough Cathedral.

[34] Resigned the Deanery, 1736.

[35] Resigned the Deanery, 1748.

[36] Son of Bishop Egerton; Bishop of Bangor, 1756; Lichfield, 1768; Durham, 1771; died, 1787.—See Account of Lichfield Cathedral.

[37] Head of University Coll. Oxford; Prebendary of Cublington; Died at Oxford.

[38] Never resided at the Deanery, but made considerable repairs to the Deanery House.

[39] Elected a Fellow of Trinity College, Cambridge, B. A. 1776, M. A. 1779, D. D. 1791; promoted to this Deanery through the interest of the Earl of Lonsdale; died at the Deanery House, aged sixty-seven. He was Vicar of Upton Bishop, near Ross, and Canon Residentiary of Hereford. *Gent. Mag.*

[40] Resigned the Deanery, 1827.

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A LIST OF BOOKS, ESSAYS, AND PRINTS,

WHICH HAVE BEEN PUBLISHED RELATING TO THE

CATHEDRAL OF HEREFORD;

WITH A LIST OF ENGRAVED PORTRAITS OF ITS BISHOPS.

THIS LIST IS SUBJOINED TO GRATIFY THE BIBLIOGRAPHER, THE CRITICAL ANTIQUARY, AND THE ILLUSTRATOR; AS WELL AS TO SHEW, AT ONE VIEW, THE SOURCES WHENCE THE CONTENTS OF THE PRECEDING PAGES HAVE BEEN DERIVED, AND THE FULL TITLES OF THE WORKS REFERRED TO IN THE NOTES.

MANUSCRIPTS, BOOKS, AND ESSAYS.

THE following notice from Bishop Nicholson's "*Historical Library*," edit. 1736, p. 130, contains some information respecting the library and archives:—

"That there were anciently several good old Register Books belonging to this Cathedral, is beyond dispute. Sir *H. Spelman*[1] quotes one of them; and we have heard of several others besides that of Bishop[2] *Booth*. The library and archives here fell under the like misfortunes, during the ravage of our late days of usurpation, with those of other Cathedral Churches: being made a very improper prey to a fanatical and illiterate army of rebellious blockheads. Amongst these *Silas Taylor* was an officer of a more than ordinary fancy and respect for books and learning; and having gotten part of the Bishop's Palace[3] in his possession, thought it was also convenient to seize as many of the Churches evidences and records, as he could possibly get into his clutches. With these (and many of the like kind from the church of *Worcester*) he troop'd off, upon the happy return of our *old English* government; and near twenty years afterwards, dy'd with some of 'em in his possession at Harwich. His books and papers, together with the few other moveables he left behind him, fell into the hands of his creditors; from whom (if any care was taken to preserve them) it will now be a very difficult matter to retrieve them."

In a volume printed in London in 1720, 8vo. is the following notice:—"In the public library at Oxford amongst Mr. Jones's MS. is one in folio, on vellum, entitled '*Inquisitiones et literæ patentes ad Ecclesiam Herefordensem pertinentes MSS. Jones XXI.*' This was deposited in the library since the publication of Dr. Bernard's Catalogue. In a private hand is a *Collection of the Monuments* in the Cathedral Church, made by Mr. Dingley in 1680, which has preserved some few *inscriptions;* but is remarkable for the fine *draughts of monuments* and the original characters in which the inscriptions are wrote."—Gough's Topography. A list of the same is given in the Appendix to "The Antiquities of the Cathedral Church," &c.

"*Registrum Caroli Booth, Edv. Fox, et Edm. Boneri Episcoporum Hereford.*" ab A. D. 1516 ad A. D. 1539 inclusive, MS. pergam. folio, nuper in bibl. Joannis Moore episc. Eliens. modo in bibl. publ. Cantab.

In Bibl. Cotton MSS. Vitellius, E. ix. *Adami Herefordensis episcopi quædam ad Joannem de rebus quibusdam et controversiis ad ecclesiam suam spectantibus.* Ibid. *Faustina*, B. ii. 33, *appropriationem ecclesiæ de Lugwarden decano et capitulo Hereford.*

Registrum pervetustum eccl. Cath. Hereford, temp. R. Ed. I. vol. ii. penes præhonorabilem Thomam vicecomitem Weymouth.

In Bibl. Coll. Corp. Christi, Cant. MS. 120, p. 483, *Consuetudines et Statuta Ecclesiæ Hereford;* p. 516, injunctions given by Queen Elizabeth's Visitors to the Dean and Chapter of Hereford.

In the "*Valor Ecclesiasticus*," temp. Henry VIII. is a map of the Diocess of Hereford, and some account of the same.

In the "*Reports on the Public Records of the Kingdom*," folio, 1800, published by authority

[1] Glossar. in voce Panagia. [2] Hist. Episc. et Dec. Londin. et Assav.
[3] Ath. Oxon. vol. ii. p. 464. See new edition, vol. iii. col. 1175.

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of Parliament, is a return from the Registrar of the Cathedral Church and of the Dean and Chapter of Hereford, respecting the records of this Cathedral.

In the *British Museum* are some MSS. relating to Hereford Cathedral, its monuments, &c. The following numbers in the Harleian Catalogue point them out:—Nos. 6149, 3048, 23d article has relation to De Bohun.—4826, the Bishops of Hereford.—4768, Family of Cantilupe.—1430, 5th Article, ditto.—595, Episcopal affairs.—6303, Regulations respecting the Church of Hereford.—3740, Article 12, Disputes between the Dean and Prebendaries.

"*The Life and Gests of Sir Thomas Cantilupe*, Bishop of Hereford, and some time Chancellor of England. Extracted out of the authentic Records of his Canonization as to the most part. *Anonymous*, Matt. Paris, Capgrave, Harpsfield, and others. Collected by R. S. (Qy. Surius) S. I. at Gaut. Small 8vo. 1674. Dedicated to the Duke of Tuscany."

"Dr. Stukeley saw a book of no little bulk at St. Omer's, containing an account of his miracles." Gough's "Topography," vol. i. p. 412.

"*The History and Antiquities of the City and Cathedral Church of Hereford*, containing an Account of all the Inscriptions, Epitaphs, &c. upon the Tombs, Monuments, and Gravestones; with Lists of the principal Dignitaries; and an Appendix, consisting of several valuable original Papers," was published, if not compiled by Dr. Rawlinson. London, 1717, 8vo. (By a notice, in p. 23, of "the present Lord Chancellor," Harcourt, it is presumed that the volume was printed in 1713, as he was Chancellor only that year.) The Appendix contains the obits of several benefactors to this Cathedral, transcribed from a folio MS. missal secundum usum Hereford, written about the reign of Edward III., and seventy-one charters or grants of lands to this church, from a Bodleian MS. and dated 1510. Some years after it came out it was attacked "in a most ungenerous manner by a member of this church, in a very warm and angry preface to a sermon preached in Landaff Cathedral, fathering it on Browne Willis, with some uncharitable reflections." In the account of this Church in his "Survey of the Cathedrals," &c. 1727, p. 500, Mr. Willis disclaims all concern in the book, and gives the author of the sermon a sharp castigation.

The new edition of Dugdale's "*Monasticon Anglicanum*," vol vi. by Caley, Ellis, and Bandinel, contains the following *engravings*, drawn and etched by J. Coney:—1. Ground Plan of the Cathedral.—2. View of the West End, copied from Hollar's print.—3. North East View, and 4. An Interior View. The same volume contains some account of the Diocess, See, and Cathedral, notices of the Bishops and Deans, copies of the following deeds, &c.—No. 1. Historia de prima fundatione ejusdem, 1212.—2. Carta regis Edwardi Confessoris, Ib.—3. Prædia Episcopatus Heref. temp. R. Willielmi I. Ib.—4. Carta R. Henrici I. donat Rad. de Simesi confirmans, 1215.—5. C. Simonis de Cliffords, de Manerio de Hamne, ib.—6. C. Radulhi Heref. episcopi dec. et capitulo *ri*. ib.—7. C. Walteri de Lascy facta priori et conv. de Crassewell, 1216.—8. C. Prioris de Crassewell, et ejusdem loci fratrum, ib.—9. De dono et concessionibus Petri de Aquablanca Herefordensis episcopi, ib.—10. Nomina maneriorum olim eccl. Cathedr. Heref. spectantium, ib.—11. Carta Will. d'Eureus de Capella de putela, ib.—12. Finis lavatus de advocatione eccl. de Putelego, 1217.—13. Confirmatio Radulfi Murdac, ib.

Tanner's "*Notitia Monastica*" contains references to several authorities relating to the See and Diocess.

Willis's "*History of the Mitred Abbeys*," 8vo. 1719, contains measurements of the Cathedral, with names of Bishops buried within it.

In Stukeley's "*Itinerarium Curiosum*," fol. 1724, Iter. 4, p. 67, is an account of Cantilupe's shrine, the Chapter House, Lady Chapel, and Library.

Lord John Scudamore's Benefactions to this Cathedral, are recorded in Gibson's "View of Door and Holm Lacy." London, 1727, 4to.

In Wilkins's "*Concilia Magnæ Britanniæ*," fol. 1737, vol. i. p. 761, Præceptum Regis Henrici III. episcopo Herefordensi contra non residentiam prælatorum.

Browne Willis's "*Survey of the Cathedrals*" 4to. 1742, contains accounts of the Cathedral, Monuments, Inscriptions, sale of the estates and lands in 1647, 1648, 1649, and 1650, endowment of the Dean and Chapter, notices of the Bishops, Deans, Precentors, Chancellors, Treasurers, Archdeacons, Prebendaries, also an account of the Churches and Chapels in the Diocess, &c. vol. i. p. 499 to 622. PLATES, North Prospect, drawn by W. Merricke and engraved by J. Harris; West Front, ditto ditto.

Leland's "*Itinerary*," 8vo. 1744, vol. iv. p. 86, of the Cathedral; vol. v. p. 10, vol. vi. p. 75,

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of Prestbury; vol. viii. p. 37. 56, nomina episcoporum; p. 41, ex libro martirologii; p. 55, inscriptiones sepulchrales in ecclesia Hereford; p. 57, palatia episcopi Hereford; p. 59, de fundatione.

In Carter's "*Ancient Architecture*," folio, 1795, PL. XLV. Shield from Cantilupe's tomb, LVIII. Stone Seats in the Cathedral, LXXVIII. Spandril on Cantilupe's tomb.

Gough's "*Sepulchral Monuments*," fo. 1796, contains, vol. i. part i. p. LXIX, Chalice, found 1524—p. CXX. Brasses stolen from—p. CI. Brass in Cathedral; vol. i. part ii. p. 18, account of Tombs of Bishops Rainelm and Lozing—p. 32, five Bishops' Monuments alike, Vere, Clyve, Betune, Foliot, and Melun—p. 36, Monument of Giles Bruce (Bp.)—p. 62, Bishop Cantilupe, account of his Tomb, &c.; vol. ii. part i. CCI., Charnel House; part iii. West End rebuilt by Lochard, 115—inscriptions on two Monuments in south transept, 178. 315—Cathedral yard levelled, 325; with the following Plates; Shrine of Cantelupe—Shrine of St. Ethelbert—Chapel of Bishop Stanbury—Figures on the Tomb and Arms—Monument of Bishop Thomas Charlton, 1313—Monument of Sir Richard Pembridge, 1375—Monument of Lewis Charlton, Bishop, 1369—Brasses on Tomb of Bishop Trellick—Monuments of Robert Lozing and Raynelm.

Price's "*Historical Account of the City of Hereford*," 8vo. 1796, contains a South East View of the Cathedral, erroneously called the west; Plan of the Cathedral; Remains of the old Chapter House.

"*Collections towards the History and Antiquities of the County of Hereford.* By John Duncumb, A.M. vol. i." 1804, Hereford; contain memoirs of the Bishops, from 680 to 1803—accounts of the revenues of the Cathedral, and of monuments, &c. p. 443 to 283; Plates, 1. Five Seals—2. Ancient Front (West)—3. Windows—4. Shrines of Ethelbert and Cantilupe.

In Newcourt's "*Repertorium*," vol. i. p. 452, of the advowson of St. Mary Mounthaw, London, and the Bishop's house near it.

In the "*Beauties of England and Wales*," vol. iv. 8vo. 1805, is an account of the Cathedral, p. 458 to 479, and two Plates; General View—Ruins of the Chapter House.

Malcolm's "*First Impressions*," 8vo. 1807, contain an account of the Cathedral, p. 82 to 109, and two Plates, 1. of Windows—2. North Porch, drawn and etched by the author.

"*The History and Antiquities of the Cathedral Church of Hereford*," by J. and H. S. Storer, 8vo. 1815, contains a short account of the Cathedral, and the following nine prints, Ground Plan—South Transept—Interior of Nave—South West View—North West View—Interior North West of Transept—Cloisters—South East End—East End.

George III. Anno 59. An Act to enable the Dean and Chapter of Hereford to discharge certain Debts incurred in repairing the Cathedral Church of Hereford. P. A.

"*The Hereford Guide*; containing a concise History of the City of Hereford, a Description of its public Buildings, Episcopal See, Cathedral, Parochial Churches," &c. by W. J. Rees, M. A. 12mo. 1827, contains a short account of the See, account of the Bishops, &c. history and account of the Cathedral, Bishop's Palace, &c. p. 110 to 173, and a View of the Cathedral engraved on wood.

"*A Brief Inquiry into the ancient and present State of Hereford Cathedral*, with an Attempt to classify its Architecture, and suggestions for its renovation and improvement. By the Rev. Thomas Garbett, M. A." 8vo. 1827, contains remarks on the alterations and present state of the Cathedral, and three plates of windows.

"*A short Description of a portable Shrine (St. Ethelbert's).* By the Rev. Thomas Russell, M. A." 8vo. 1830, contains a plate of the shrine, with fac-simile of the inscription—an account of the discovery of Bishop Trellick's coffin, with a plate of the head of his crosier,

PRINTS.

West Front of the Cathedral as it stood in 1724, published in *European Mag.* 1792, 8vo.

In the "Vetusta Monumenta," by the Society of Antiquaries, is a View and Plan of the *Chapel* called *St. Magdalen's*, 1747, folio, vol. i. pl. 49. The same is re-engraved for Gough's edition of "Camden's Britannia," vol. ii. folio, 1789.

Four *Views of Hereford*, each taking in the *Cathedral*, Geo. Powle, del.; James Ross, sc. large 4to. 1778.

North View of the Cathedral, with Spire and Tower, published in the "Christian's Magazine," 1784, 8vo.

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Interior of the Chapter House, sketched 1784, J. Carter, sc. 1790.—Ditto, in "The Beauties of England and Wales," T. Hearne del.; J. Roffe, sc. 1803.

In "Hearne and Byrne's Antiquities," 1786, is a View of the ruins of the *West End*, &c. of the Cathedral, with an account.

Four Prints of the *Cathedral*, representing the *West Front* before it fell, and view of it in ruins, with the *Nave* and *North West View*, were engraved in aquatint by Middiman and Jukes in 1788 and 1789, from drawings by James Wathen.

View of the *Cathedral* after the spire was taken down, E. Dayes, del.; J. Walker, sc. 4to. 1795, in Copper-plate Magazine.

View of the *Cathedral* from the *North East*, 1811, a large aquatint, from a drawing by J. Buckler.—Ditto, 1816, etched by J. C. Buckler, 4to.

In the *Gentleman's Magazine* for July, 1824, is a View of the *North Porch*. The same plate published in Malcolm's "*First Impressions*."

Vertue engraved a *Seal of the Dean*, two of the *Dean and Chapter* (temp. Hen. III. and later), those of Bishops *Bennet* and *Coke*, three of the *Bohun* families, and three others.

N. W. View of the Cathedral, with the Western Tower, published by Smith, in Exeter Change, large folio.—The same, published in 4to. J. Harris, fecit.

King engraved a *North View of the Cathedral*, and *Hollar* both *North and West Views*, for the third volume of the Monasticon, which Gough calls "some of his worst."

In Grose's *Antiquities of England and Wales* is a View, with an account of the *Chapter House*. Engraved by Sparrow.

View of the *East Window of the Cathedral*, painted by Bachler. E. W. Gill, del.; on stone by L. Haghe. Small folio, published by W. H. Vale, Hereford.

"Ecclesiæ Cathedralis Herefordensis Prospectus Occidentalis," large print.

In the *Antiquarian and Topographical Cabinet* are the following engravings, *Shrine of Bishop Cantilupe—Shrine of St. Ethelbert—Back of ditto—Crosier of Bishop Trellick.*

ACCOUNTS OF BISHOPS.

Godwin in his "*Catalogue of Bishops*," small 4to. 1615, gives short Memoirs of the Bishops from 680 to 1602.

In "*De Præsulibus*," by Godwin and Richardson, fol. 1742, these accounts are continued to 1723.

Le Neve's "*Fasti Ecclesiæ Anglicanæ*," fol. 1716, contains lists, with short accounts of the Bishops, Deans, Prebendaries, &c. up to 1713.

Willis's "*Survey of the Cathedrals*," 4to. 1742, contains a list, with Memoirs of the Bishops, Deans, Prebendaries, &c. up to that time.

"*The History and Antiquities of the Cathedral Church of Hereford.*" 8vo. 1717, gives lists of the Bishops, Deans, Treasurers, Archdeacons, &c. to 1712.

PORTRAITS OF BISHOPS.

1538 EDMUND BONNER whipping Thomas Henshawe, a wood print, in the first edition of Fox's "Acts and Monuments," p. 2043. *Granger. Bromley.*

1617 FRANCIS GODWIN:—half sh. *Vertue*, sc. 1742, engraved for "De Præsulibus."

1633 WILLIAM JUXON:—From a painting at Longleat, 8vo. *Granger.* In the set of Loyalists, *G. Vertue*, sc. *Bromley.* In Lord Clarendon's "History," 8vo. *Vertue*, sc. *Bromley.*

1634 MATTHEW WREN:—*G Vander Gucht*, half sh., engraved for the "Parentalia." *Granger. Bromley.* A satirical print in "Wren's Anatomy," 4to. *Bromley.*

1660 NICHOLAS MONK:—*Jos. Nutting*, sc., small, with others. *Granger. Bromley.*

1712 PHILIP BISSE, folio, *Thomas Hill*, p.; *G. Vertue*, sc. *Noble. Bromley.*

1721 BENJAMIN HOADLEY:—Sitting in robes, sh. *W. Hogarth*, p.; *B. Baron*, sc. 1743. *Bromley.* Prefixed to his "Works," 1773, fol.; *N. Hone*, p.; *J. Basire*, sc. 1772. *Bromley.* Oval, in a canonical habit; *J. Faber*, sc. *Bromley.* Large folio; *G. Vertue*, sc. *Bromley.*

1788 JOHN BUTLER:—Prefixed to a volume of Sermons, Ætat. 82; *Hall*, pinx.; *Simon*, sc. Another, in Christian's Magazine, as Bishop of Oxford, 8vo. 1783.

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LIST OF PRINTS,

ILLUSTRATIVE OF HEREFORD CATHEDRAL.

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THE END.

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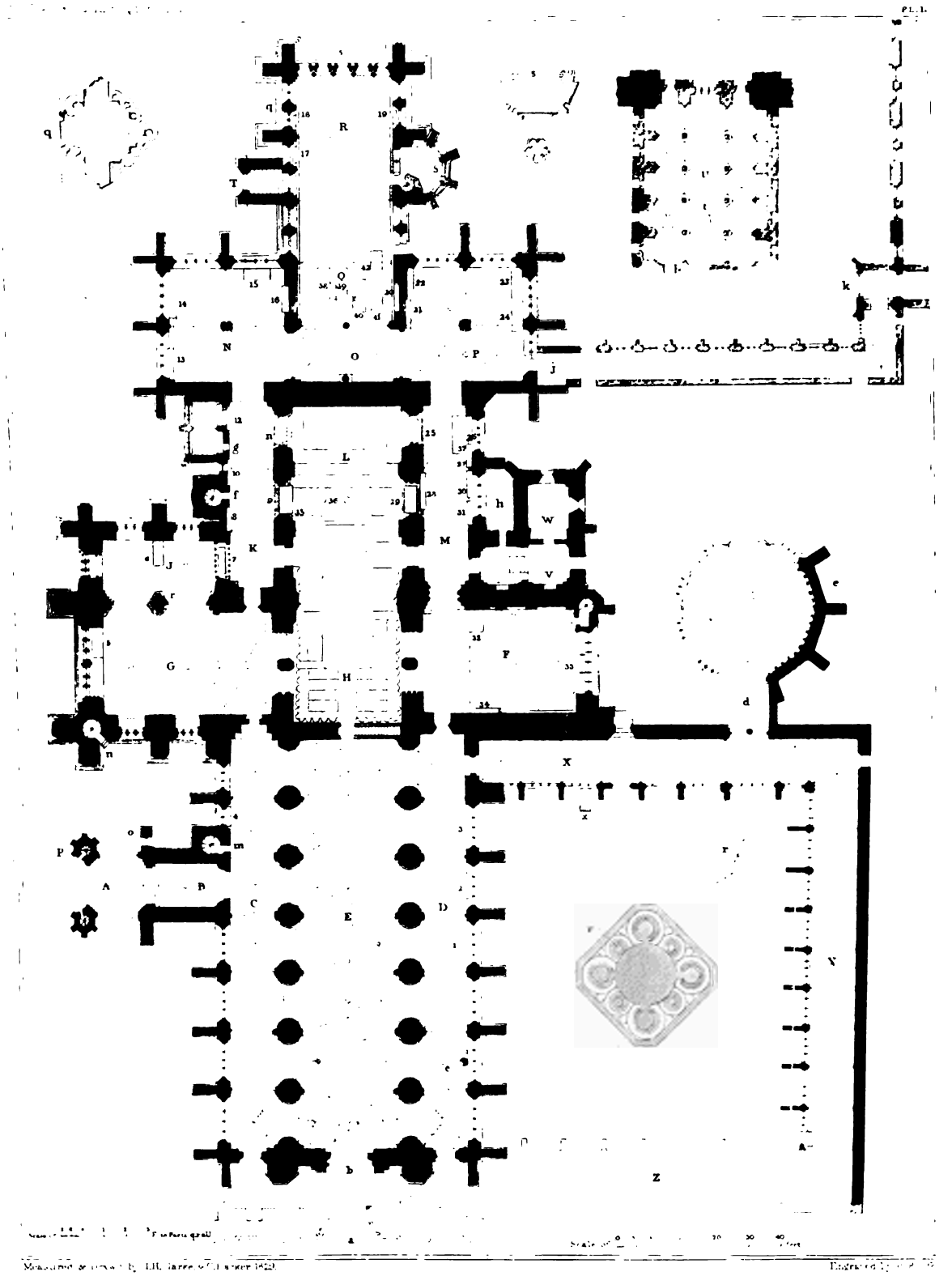

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Drawn by W. H. Bartlett. Engraved by T. Higham.

HEREFORD CATHEDRAL.

VIEW OF THE NORTH SIDE.

To R. BIDDULPH PHILLIPPS ESQ.r Patron of Architectural Antiquities &c. this Plate is Inscribed by
THE AUTHOR.

London Published Aug 1.1831. by Longman & C.Paternoster Row.

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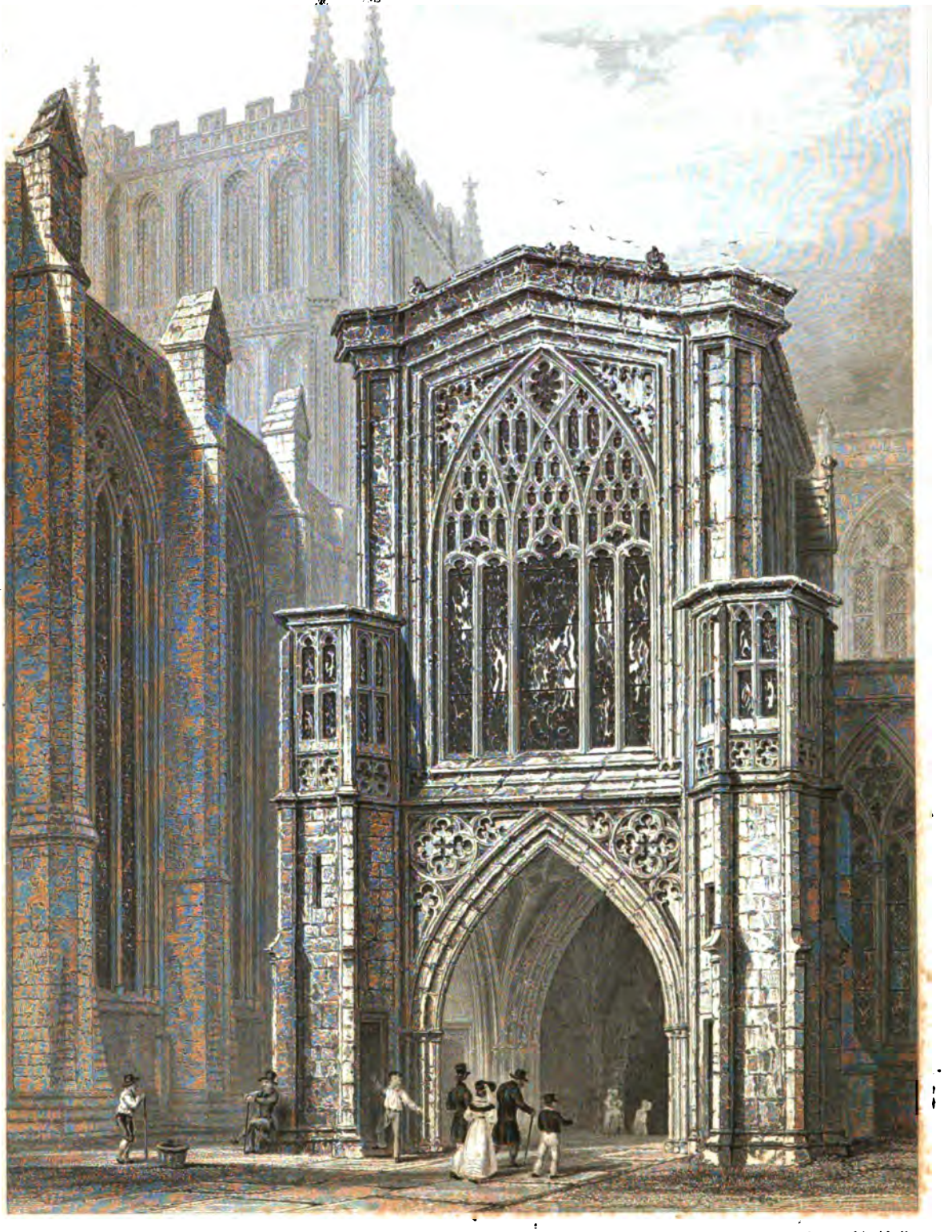

W H Bartlett del.

Engraved by J. Le Keux.

NORTH PORCH PART OF N TRANSEPT &c

To the REVd JOHN CLUTTON D D. Canon Residentiary of Hereford Cathedral this plate is inscribed by THE AUTHOR

London Published Nov 1 1836 by Longman & Co Paternoster Row

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View of the Nave & the Arch over the Door of the West end of the Church

Engraved by Ja^s Bedaway

To the REV^D ADAM JOHN WALKER A.M. this plate is dedicated as a testimony of friendship by

THE AUTHOR

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W.m Barnett del.

Engraved by J. Le Keux

INTERIOR OF THE CATHEDRAL,
VIEW SHEWING THE ALTAR, LOOKING N.

To BENJAMIN BIDDULPH ESQ. of Burghill Herefordshire, this plate is inscribed by THE AUTHOR

London, Published June 1826 by Longman & Co Paternoster Row

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Drawn by W.H Bartlett. Engraved by R. Sands.

To the REV.d H.H. MORGAN B.D. Rector of Bridgwater &c. &c. &c. this plate is inscribed by the AUTHOR

London Published June 1.1830 by J. Britton Burton Street

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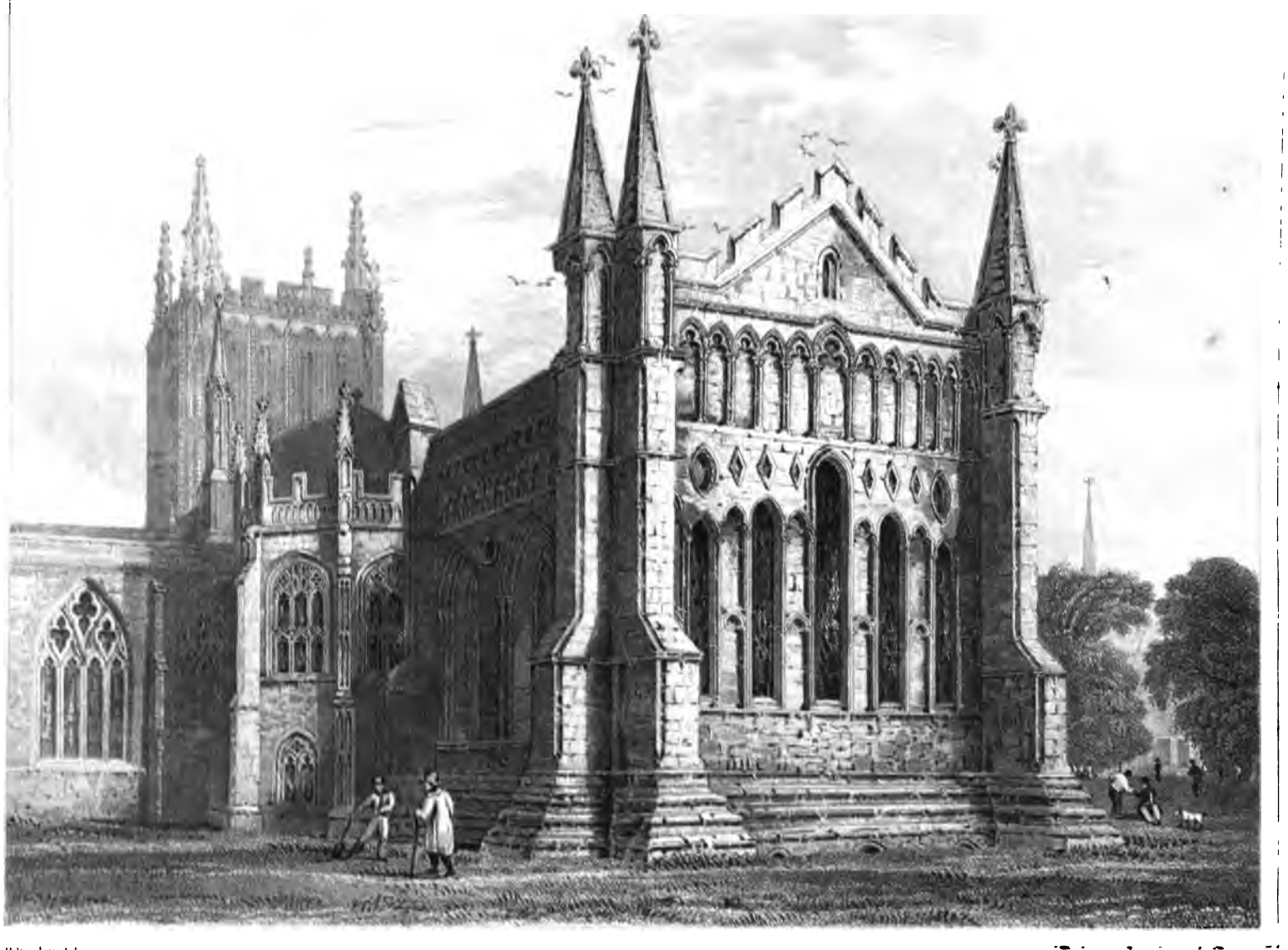

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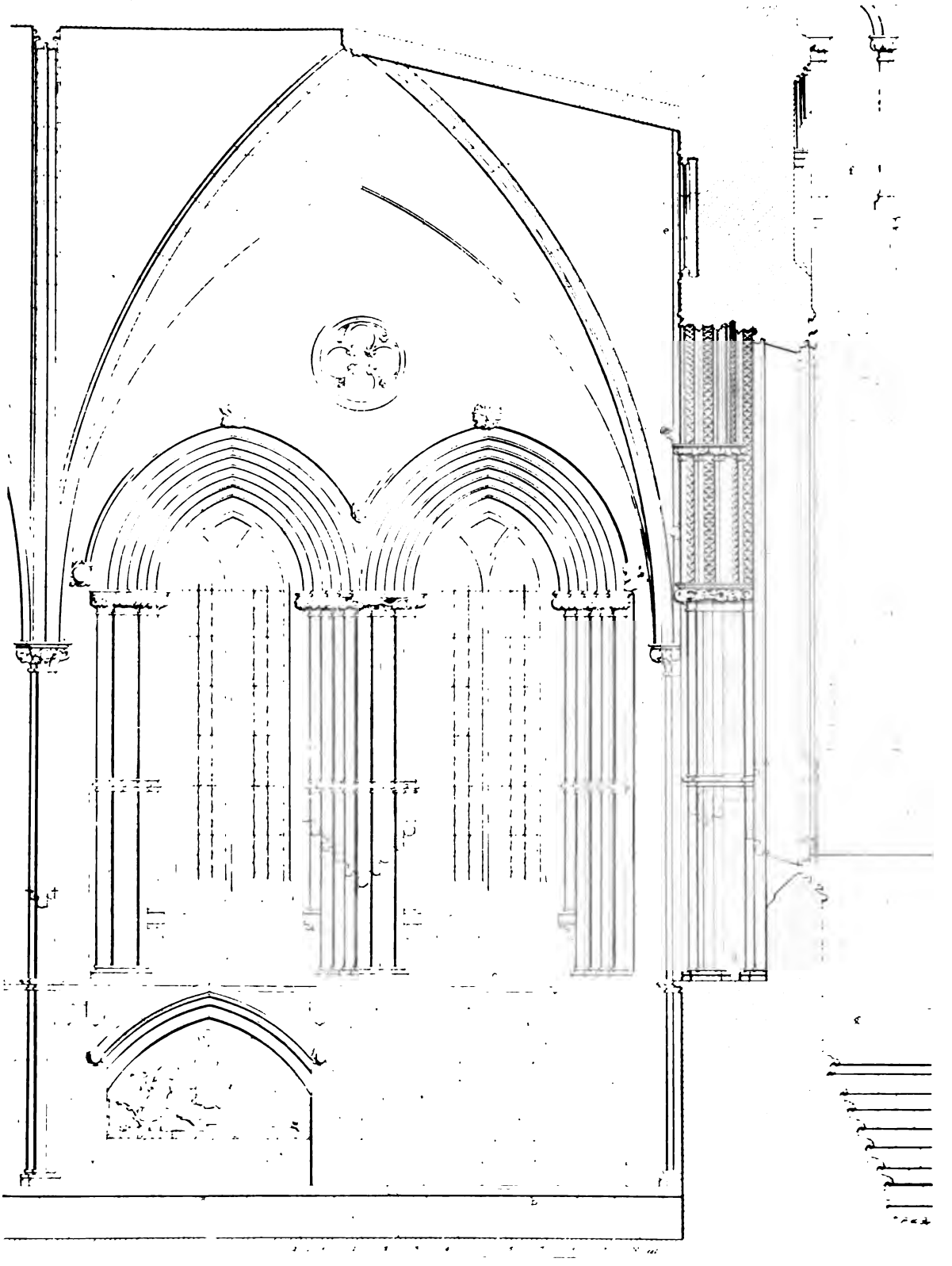

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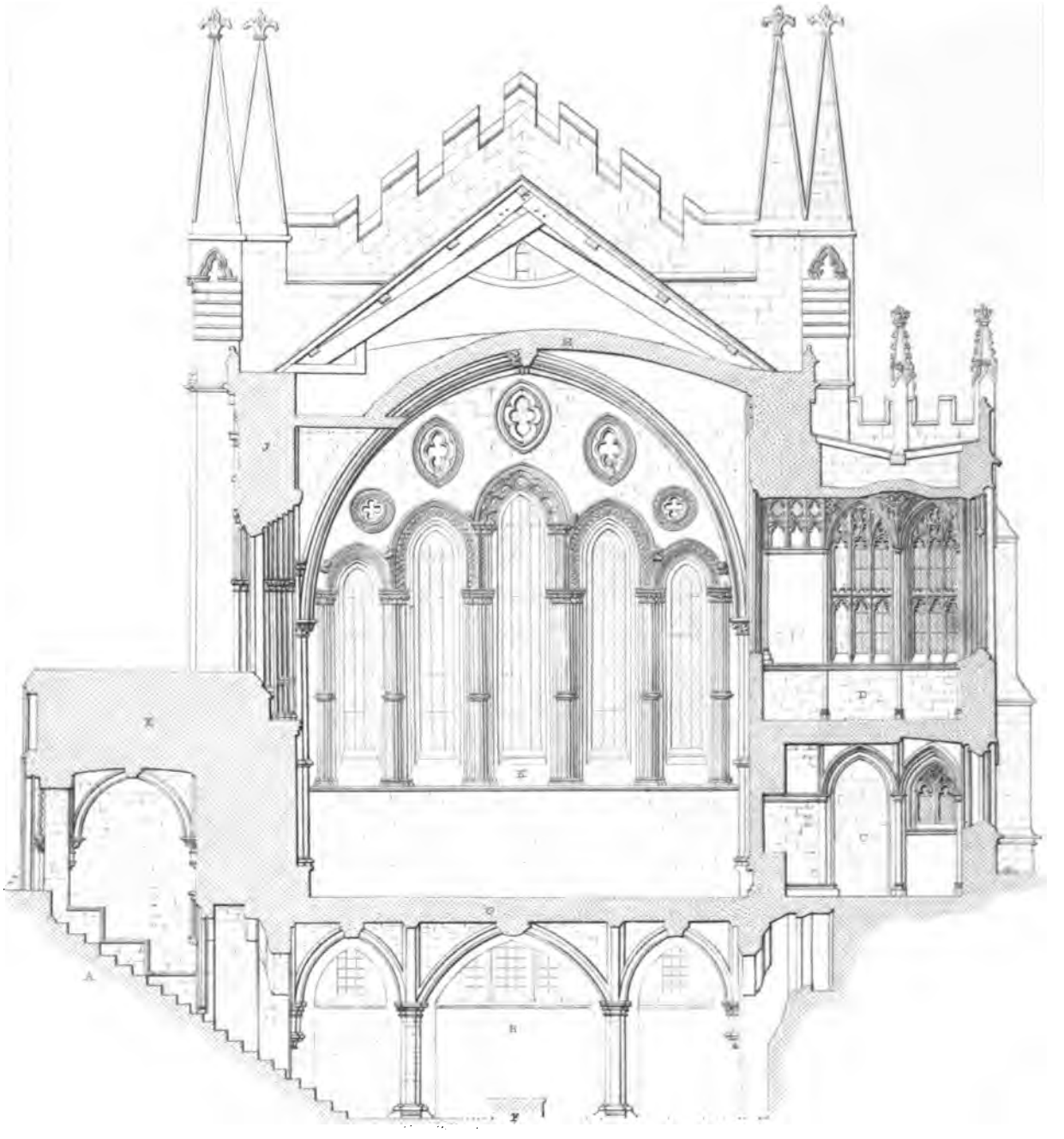

Scale of Feet

Measured & Drawn by J. H. Parker

J. Le Keux fc

London: Published Nov. 1, 1836, by J. Parker & Co. Oxford and 377, Strand.

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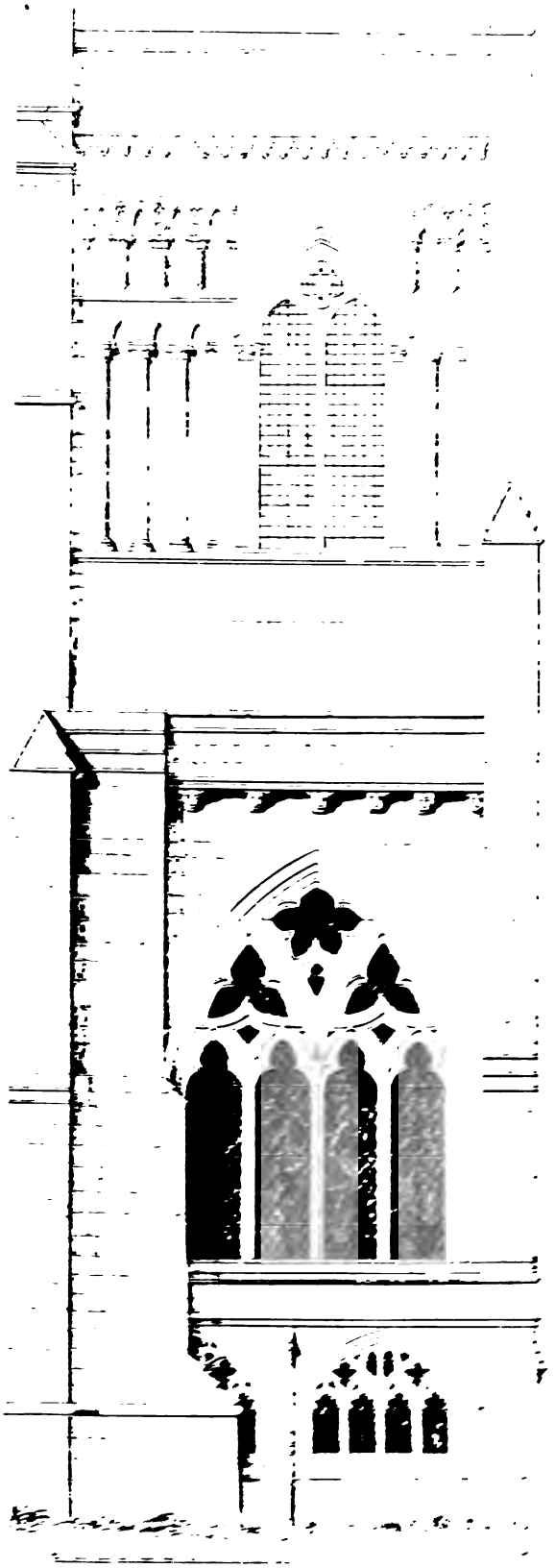

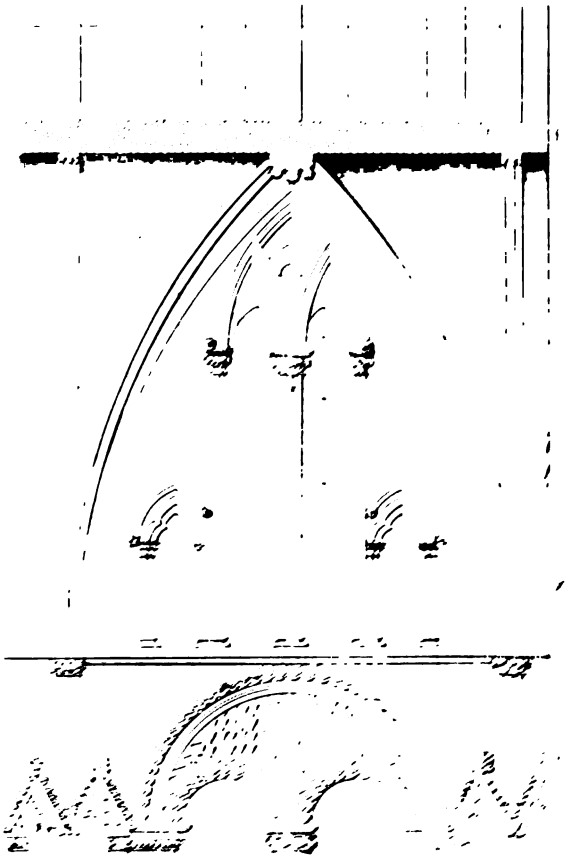

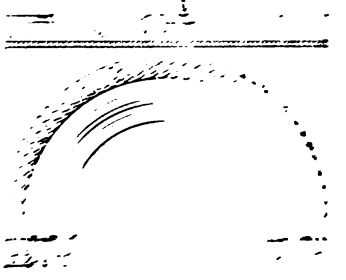

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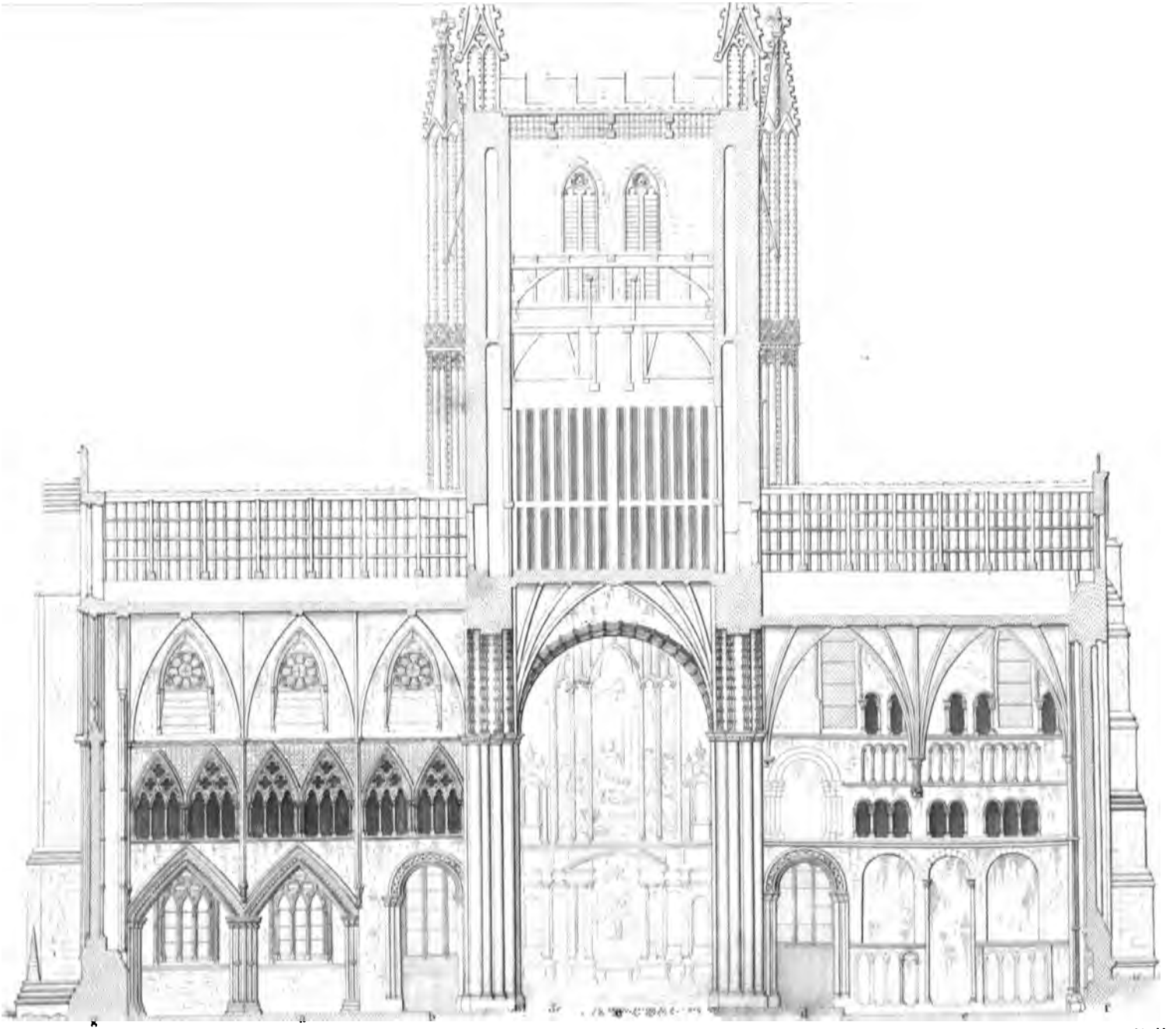

T.H. Clarke del.

Engraved by J. Le Keux

[illegible] — [illegible] — [illegible]

INTERIOR OF THE CATHEDRAL.

LOOKING THROUGH TOWER & TRANSEPT. N. TO S.

TO WILLIAM TITE ESQ. THIS PLATE IS INSCRIBED AS A testimony of friendship by THE AUTHOR

[illegible] Published [illegible] by Longman & Co [illegible]

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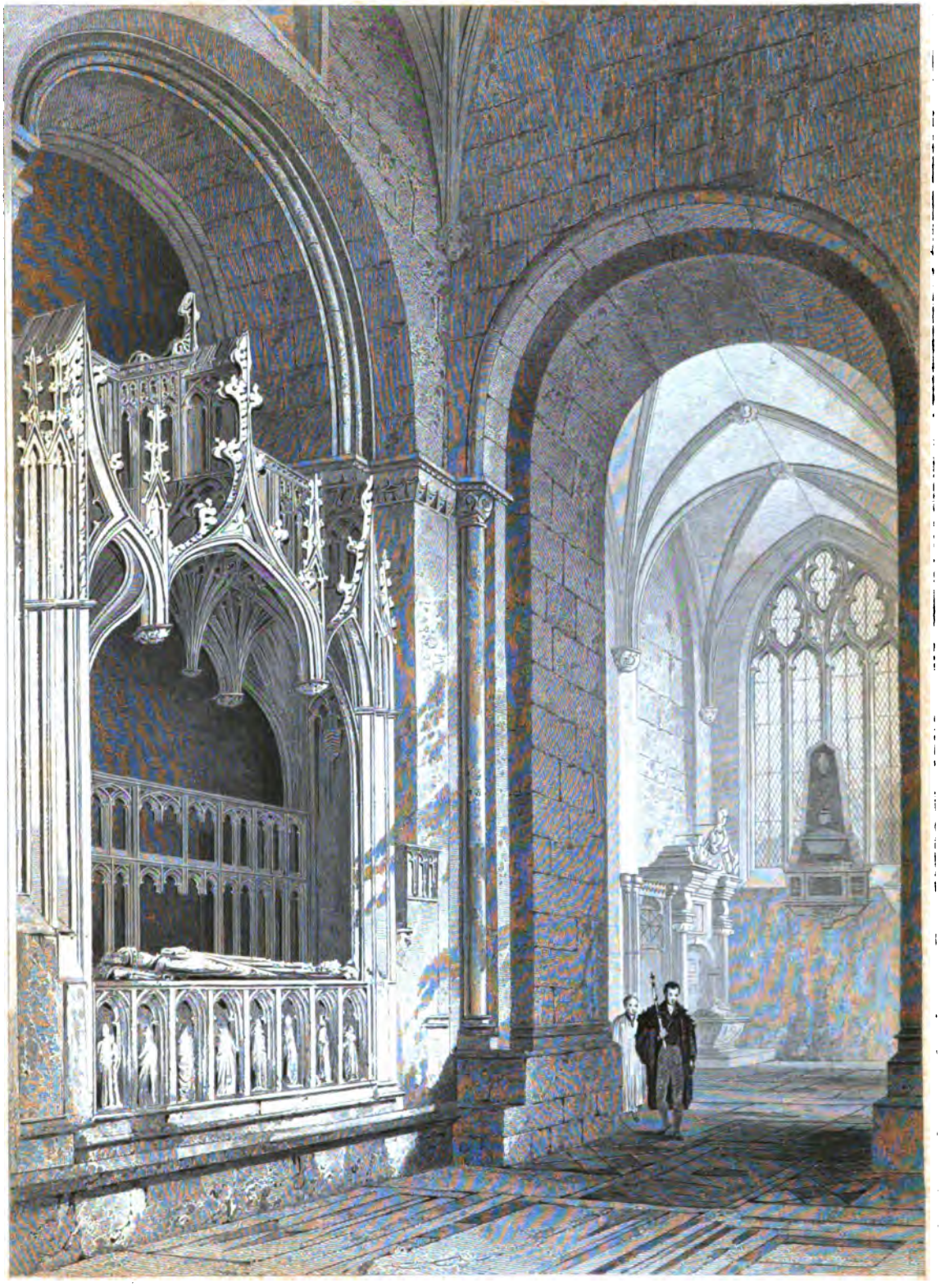

W.H.Bartlett del.

Engraved by W. Woolnoth

REMAINS IN [illegible] CATHEDRAL.

SOUTH AISLE. MONUMENT OF BISHOP MAW, &c.

To the REVD NEWTON DICKINSON HAND NEWTON, A.B. Rector of Brobury & Vicar of Bredwardine, this plate is inscribed by the AUTHOR.

London Published July 1.1836 by Longman & Co Paternoster Row.

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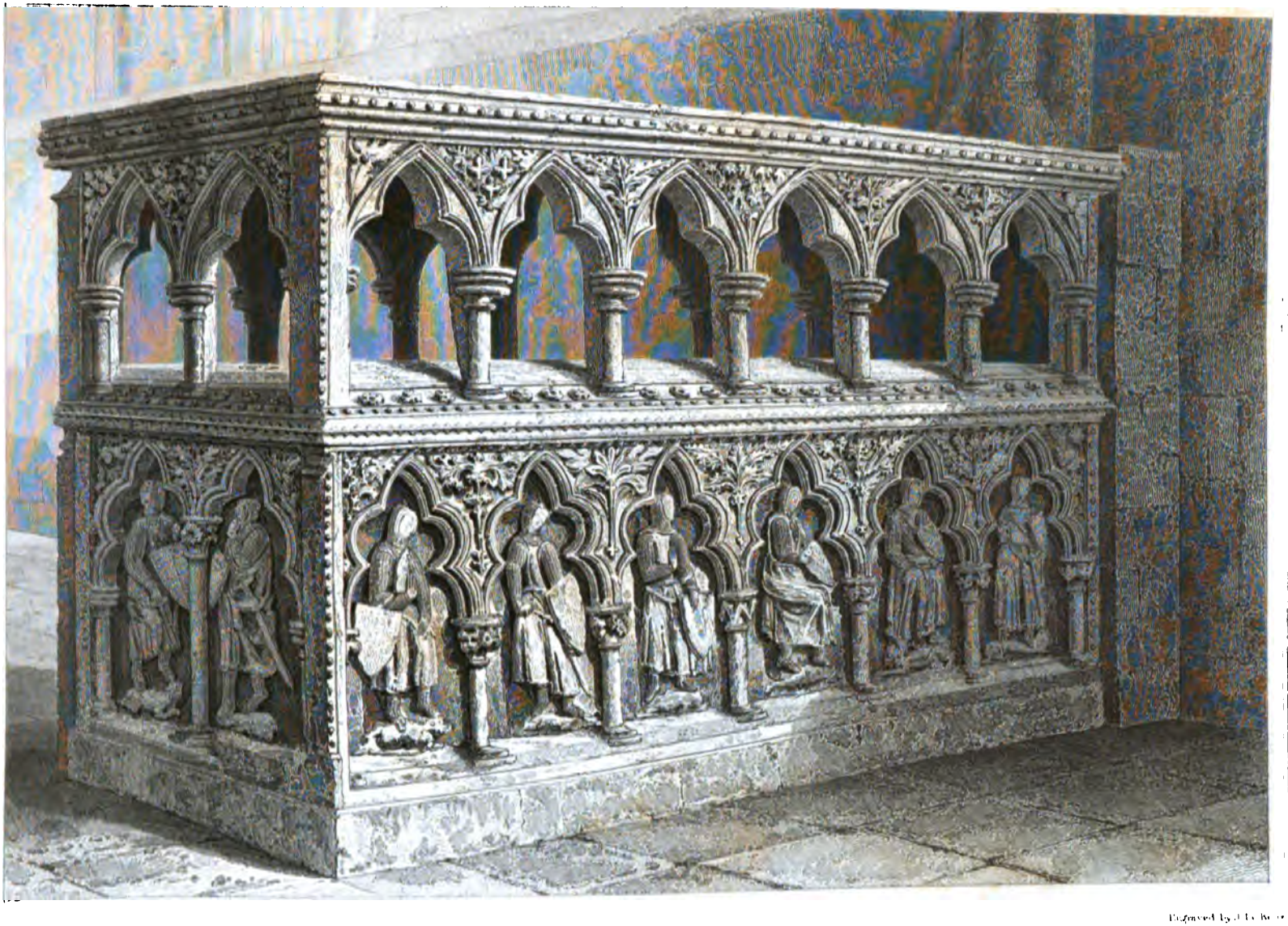

Drawn by W. H. Pardieu

Engraved by J. Le Keux

CANTELUPE'S SHRINE.

To the REV. GEORGE ISAAC HUNTINGFORD, D.D. F.R.S. *Lord Bishop of Hereford*, &c. &c. &c. this plate is inscribed by

THE AUTHOR.

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W. H. Bartlett del. Engraved by J. Le Keux.

HEREFORD CATHEDRAL.
WINDOWS AT N.E. END, LADY CHAPEL.

To SIR EDWIN SCUDAMORE STANHOPE BART of Holme Lacy Park Herefordshire, this plate is inscribed by THE AUTHOR.

London Published June 1841 by Longman & C. Paternoster Row.

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